MINUTES

OF THE

GENERAL SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH;

SESSION EIGHTEENTH,

MET IN THE CITY OF PITTSBURGH,

October, 1836.

WITH AN APPENDIX, CONTAINING

TWO OVERTURES:

I. "Argument on the Arminian Controversy."
II. "Compend of Ecclesiastical Government and Order."

ALBANY:
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1836.

MINUTES, &c.

Pittsburgh, 5th Oct. 1836.

Synod met agreeably to adjournment, at 7 o'clock P. M. The moderator being absent, Rev. Dr. Wilson, at the request of Mr. Blackwood, the moderator's alternate, opened the meeting with a Sermon from Col. iv. 17. "Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

After Sermon, the court was constituted with prayer. Adjourned by prayer, to meet to-morrow at 10 o'clock A. M. in the Reformed Presbyterian church, Alleghennytown.

Alleghennytown, 6th Oct. 10 o'clock, A. M.

The court met and was constituted with prayer by Mr. Blackwood, the moderator's alternate. The members of Synod were ascertained, when it appeared there were present from the

OHIO PRESBYTERY,

Ministers.	*Ruling Elders.*
Rev. ROBERT WALLACE,	Mr. JAMES FARIS,
" ROBERT LUSK,	" DAVID WALLACE,
" JAMES FARIS,	" MATTHEW MITCHELL.
" DAVID STEELE,	
" JOHN WALLACE,	
" JOHN B. JOHNSTON.	

PITTSBURGH PRESBYTERY.

" JAMES BLACKWOOD,	" JOHN DODDS,
" THOMAS SPROUL,	" THOMAS GEMMIL,
" HUGH WALKINSHAW,	" JAMES KIRK.
" JOHN CROZIER.	" SAMUEL ROGERS.

SOUTHERN PRESBYTERY.

" JAMES R. WILLSON, D. D.	" ANDREW BOWDEN,
" WILLIAM L. ROBERTS,	" SAMUEL WRIGHT.
" DAVID SCOTT,	
" JAMES M. WILLSON,	
" MOSES RONEY.	

NORTHERN PRESBYTERY.

" SAMUEL M. WILLSON,
" JAMES MILLIGAN.

The Rev. Samuel M. Willson was chosen Moderator; David Scott, Clerk, and Hugh Walkingshaw, Assistant Clerk.

Rev. William Sloane was invited to a seat as a consultative member, and took his seat accordingly. Minutes of last session of synod were read and approved.

On motion, the 5th standing rule of synod was suspended that papers might be received. The following were received. No. 1. A letter from the Scottish synod. No. 2. Papers from Vermont respecting Anti-slavery Societies. No. 3. A letter from the Irish synod. No. 4. A memorial from the congregation of Brush Creek.

Synod adjourned by prayer, to meet at 2 o'clock P. M.

Same place, 6th Oct. 2 o'clock P. M.

Synod met and was constituted by prayer. All the members present, the minutes were read. The moderator appointed the Standing Committees. 1. On unfinished business, Walkingshaw, Roney and D. Wallace. 2. On discipline, Steele, Roberts and Gemmil. 3. Signs of the times, J. M. Willson, R. Wallace and Kirk. 4. Synodical reports, Blackwood, Milligan and Bowden. 5. Foreign correspondence, Dr. Willson, Roney and Faris. 6. Finance, J. Wallace, Wright and Mitchell. 7. Theological Seminary, Crozier, Johnston and Sproul.

No. 1. Letter from the Scottish Synod, was read and referred to the committee on Foreign correspondence.

No. 2. Containing papers A. B. and C. from Vermont on Anti-slavery Societies, was taken up; paper A. was read. B. and C. were referred to a special committee to report on the propriety of their being read. Steele, R. Wallace, and D. Wallace are that committee. Resolved that part A. be laid on the table for the present.

No. 3. Letter from the Irish Synod with an accompanying document was read and referred to the committee on Foreign correspondence.

No. 4. Memorial from the Brush Creek congregation was read and referred to the following special committee: Milligan, Sproul, and Gemmil.

Andrew Bowden was added to the committee on the theological seminary.

Resolved, that synod adjourn daily at half past 12, and 5 o'clock P. M.

Synod adjourned by prayer, till 9 o'clock A. M. tomorrow.

Same place, 7th Oct. 9 o'clock A. M.

Synod met, and was constituted by prayer. All the members present, minutes were read.

The report of the synod's treasurer was laid on the table, and marked No. 5.

The committee on papers B. and C. of No. 2, reported; report accepted, and as amended was adopted. These papers were read. Resolved, that the petitioners in papers B. and C. have leave to

withdraw their papers, the same being intimated to them by the clerk.

Resolved, that part A. be referred to the committee to whom the memorial from Brush Creek was referred.

Resolved that Mr. Lusk be added to the committee on the signs of the times.

The committee on unfinished business reported; report accepted, and laid on the table for the present.

Synod adjourned by prayer, till 2 o'clock P. M.

Same place, 2 o'clock P. M.

Synod met, and was constituted by prayer. All the members present, minutes were read.

Resolved, that the report on unfinished business be now taken up; and that it be considered article by article. On the first article, namely, collections for superannuated ministers, it was ascertained that congregations, generally, had attended to it, but as it had been neglected by some congregations, synod resolved that the sessions of congregations severally be enjoined to attend to this punctually for the future. On the 3d article, namely, synod's order to congregations to make collections for the repnblication of the testimony, it was found that many of the congregations had made and remitted collections, and that others had not.

Resolved, that the hearing of Mr. Roney's argument on the Arminian Controversy be made the order of the day for to-morrow morning.

The eastern subordinate synod reported; report accepted, and referred to the committee on synodical reports. The following are extracts.

"Since the last session of general synod, the meetings of the presbyteries under our care have been harmonious, and have transacted much business of considerable local interest. Two new congregations have been organized, one in Rochester, the other, the united societies of Galway, Broadalbin and Pricetown. Both of these congregations have obtained grants of the moderations of calls, in the hopes of having pastors settled over them. Mr. James M. Willson was ordained to the pastoral charge of the congregation of Philadelphia, on the 27th November, 1834. The Rev. Wm. L. Roberts was installed pastor of the Baltimore congregation, Jan. 15th, 1835, and the Rev. David Scott as pastor of the Albany congregation, June 7th, 1836. In the bounds of the northern presbytery, the Topsham and Argyle congregations are still vacant, the former able to support a minister. Besides the congregations referred to above, there are under the care of the southern presbytery, vacant and ripe for settlement, the united congregations of Kortright and Bovina, the congregations of Canecochigue, and of Sterling. We have but one licentiate, Mr. Francis Gailey, who has been laboring within our bounds since last sessions of general synod. The Rev.

Charles McKee was received a member of the southern presbytery on certificate from the Ohio presbytery, and has labored within its bounds for about a year, chiefly in the city of Rochester.

There are under the care of the southern presbytery, Mr. Joseph J. Atchison, and Mr. James M. Beattie, students of theology; the former in his third, and the latter in his second year of study; and under the care of the northern, presbytery, Mr. Robert Trumbull in his third year. We believe that the increase of our numbers, within the last four years, has filled up the number of all that were drawn away by the late defections. Many who in some degree wavered, have been confirmed, and others have been reclaimed.

It is with pain we refer to the condition of society around us. Idolatry, infidelity, heresy, error and gross immorality, are greatly on the increase, and though the judgments of God have smitten the land over the whole extent of the Atlantic States, in various forms, as yet they appear not to have been regarded by the great mass of the people, who harden their hearts, and become more and more impenitent. By the late severe trial, through which we have passed, we trust the Head of the Church has been preparing us, to resist, in his saving strength, the increasing violence of the temptations to which we are exposed."

The western subordinate synod reported; report accepted and referred to the committee on synodical reports. The following are extracts.

"We have had two meetings since our last report to your Rev. body. Great peace and harmony prevailed. The congregations under our care, both settled and vacant, are generally, in a healthful and flourishing condition; and by the Divine blessing accompanying our exertions, the cause of God's covenant is still progressing. Our ministerial labors are great, and have lately been increased by the death of our much beloved brother, Rev. John Cannon, who departed this life, Feb. 2d, 1836. To us, this dispensation of God's holy and adorable providence is deeply afflictive; yet we would desire to be resigned to his blessed will. Had it been left to us, we would no doubt have said that it was more needful that he should abide with us; but no! he had fought the good fight, he had finished his course, and now rests from all his labors, and his works shall follow him. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

While we mourn the loss of our esteemed father, we would not be unmindful of the loving kindness of the Lord. On the 15th April, 1835, Mr. Hugh Walkingshaw, licentiate under the care of the Pittsburgh presbytery, and Mr. Samuel McKinney, licentiate under the care of the Ohio presbytery, were by their respective presbyteries, ordained to the office of the holy ministry. The former was settled pastor of the united congregations of Union, Puckety, Brookland, &c. The latter was sent to labor in the congregation of Elk-

horn, Washington county, Ill., whence he received a call, and where he has since been installed.

Mr. Armour McFarland, a licentiate under the care of the Ohio presbytery, has accepted a call from the congregation of Utica, and his ordination is designed so soon as time and circumstances will admit.

The case of the Rev. Robert Lusk has been happily issued, and he is restored to the exercise of his office.

Rev. Messrs. Cooper and G. McMillan, having been called on by the Ohio presbytery, refused to submit to your authority, and their names were stricken from the roll.

The name of Rev. J. Gill, who was reported to you at your last meeting as having been restored by the Pittsburgh presbytery, has also been stricken from the roll. He has again proved recreant to the reformation cause, and returned to the flock of his former companions.

We have four students of theology, viz :—James Love, of the first year, and Hugh Stevenson, received Oct. 1836, under the care of the Pittsburgh presbytery. James Wallace of the second year, and John Johnston McCluskin, received Oct. 1836, under the care of the Ohio presbytery. We have within our bounds a goodly number of hopeful and promising youth, who are engaged in literary pursuits. We trust the Lord is about to send many able and faithful laborers into his harvest.

We have two unsettled ministers ; Robert Lusk and John Wallace ; and two licentiates, A. McFarland and J. Holmes, laboring within our bounds ; but they are unable to supply the pressing demand for gospel ordinances. We pray you to give us all the ministerial aid in your power. Our vacancies are numerous and increasing. Several of them are ready for settlement, and some of our congregations so large as to require division. Thus you see that the Lord has not forgotten our portion of Zion.

For the information and satisfaction of the brethren in Europe, our synod has sent them an official letter, touching the grounds of dispute between us and our former brethren who have gone out from us."

Resolved, that the western subordniate synod be requsted to favor this court with a hearing of the letter sent by them to the synods in Scotland and Ireland, and alluded to by them, in their report. The letter being read, it was resolved that the western subordinate synod be requested to favor this court with it, as an accompanying document to their report ; and is as follows :

"To the Rev. Moderator and other members of the Reformed Presbyterian Synod of Scotland, to meet the third Monday of April 1836, in the city of Glasgow.

At a meeting of the Western Subordinate Synod of the reformed presbyterian church, in North America, held at Salt-creek, Muskingum county, Ohio, October 14th, 1835, it was unainmously agreed,

that a committee be appointed to write a letter to each of the reformed presbyterian synods in Europe. That committee consists of Rev. Messrs. Robert Wallace, John Cannon, Wm. Sloane, and James Blackwood. Being convened according to appointment, we now enter upon the important work assigned us.

Dear Fathers and Brethren:

It seems necessary to offer a few reasons why we as a subordinate synod, address you on a subject which concerns the whole church in our land. You are aware that our general synod, in August, 1831, agreed that eastern and western subordinate synods be constituted to meet the exigencies of our church, scattered over a vast extent of territory. We providentially having seen your last synodical minutes, and observed that you do not give a final decision in relation to the controversy and division, which have unhappily taken place, in the reformed presbyterian church, in these United States owing to "the very conflicting statements" which you had received: We feel bound by a sense of duty to ourselves—to you—and to the whole church, to give you such a statement of facts, as may enable you intelligently to give us your countenance and approbation, in an exertion to maintain the testimony of Jesus.

The ministers composing the western subordinate synod, were *almost* as little concerned in the movements of the pro re nata of November, 1832, or, the eastern subordinate synod of April following, as you, dear brethren on the other side of the Atlantic; hence we consider ourselves, in *some respects*, the better prepared for giving the required information respecting the points of difference. Next to the enjoyment of fellowship with the Father and his Son Jesns Christ, we think all saints will desire to have fellowship with each other. It is therefore our hearts desire and prayer to God, that with *one mind*, and with *one mouth*, we may glorify God, even the Father of our Lord Jesus Christ, with you, our Scottish brethren. A desire to promote this great object, is what now prompts us to write.

Happy are we to observe, that in relation to the great subject of controversy, viz. the American government, you need no information. On this, you and we are one. The printed letter, which our former brethren transmitted to you, prevents our wondering that you could not give a final decision in our case. Of its very existence though bearing date December 1833, most of us were entirely ignorant, until about four months ago it came into our hands. Had its pages been seen, or contents known, by any of us previous to the last general synod, doubtless you would have had from that court an exposure of the misstatements with which it abounds. The very fact of its concealment seems to characterize it as belonging to that class of deeds which cannot bear the light.

It is beyond a doubt, that the schism in our church, was produced by a *dereliction* of *principle*, on the part of our former brethren, which they had solemnly engaged to maintain; and in endeavoring to cover their defection, they violated presbyterial order. This will be

evinced by comparing Dr. Wylie's "sons of oil" and "sermon on covenanting," with the "original pastoral address;" and Dr. McMaster's duty of nations," with his "four letters;" and comparing all with our Testimony. The settled policy of our church has ever been to prohibit her members from incorporating with the civil institutions of the land. We admit that attempts have been made *by some* to conceal their aberrations from the laws and practice of the church by *preventing* a synodic act, referring to local adjudication. These perversions have produced all the disorders detailed in our official, and other documents; and have terminated in the abandonment of the distinctive principles of our church.

For a number of years before the unhappy division, a spirit of neutrality seemed to be fast gaining ground among us. Those who loved the principles of our covenanted reformation, perceived and deplored it; and had alarming forebodings of what has actually taken place. Dr. Willson's overture of 1830, which our former brethren have mentioned in their letter to you, was intended to *stem* that torrent, which threatened the church's safety. The adoption of *this overture* was prevented, *by management*,—notwithstanding its acknowledged merit by all as a clear exhibition of the *established practice* of our church, in relation to the American government. None *dared, at that time*, to bring the charge of new-light against it. Next meeting of generni synod (1831) the *act of free discussion* was passed, —granting to all, the liberty of publishing their views on the subject of civil relations, in the American Christian Expositor. It was distinctly expressed, and understood, that every communication on this subject, should be *subscribed by the writer*, that *he*, and not the *editor*, might bear the responsibility. By a disregard of the *conditions* of this act, it was perverted, to minister to the cause of error and defection. Using it as a pretext, the *innovators* immediately commenced a more open and formal attack on the distinctive *principles* of the church. The pulpit and press, were both employed, in this work of disorganization. In some instances, *even* the *practice* of the church was trampled on, by members, transgressing *her* laws, respecting *voting, setting on juries, &c.* By a suspension of her salutary discipline, *these* were too often suffered to pass with impunity. Thus you see, brethren, the rise and progress of that defection, which led to a final rupture.

You will bear with us, while we briefly advert to a few of the more important movements, of the eastern section of our church. The publication of the rejected paragraphs of the pastoral address, by the minority of the eastern subordinate synod, was a measure that every friend of truth and peace, must deplore. This was *the brand* which kindled the devouring flame in our Zion. The only pretext, by which the advocates of this measure attempt to justify it, is the act of free discussion already referred to. The effects of this publication, on the church, were most baneful. Those who were impatient of the restraints of *our standards*, availed themselves of the high authority of

the author, and approvers, of that document, in justification of not only *free discussions*, but *free actings*. The contagion spread with alarming rapidity. In our own hitherto peaceful region, professed covenanters began to *advocate*, and to *act* on the principles, contained in the rejected paragraphs. Along with the popularity of these principles, the plausibility with which it was urged, that they were countenanced by general synod's act of free discussion, and also, the silence of the inferior judicatories, gave them greater extension, and their advocates greater confidence.

It was, at this crisis, that the eastern subordinate synod felt itself constrained to do something to check the spreading evil. They had exercised forbearance, from April, 1832, when the intention of publishing the above referred to document was made known,—till November the same year. The friends of "Reformation principles," and practices, were convinced that something must be done. Church discipline must be exercised. To call the offenders to account, was competent only to the eastern subordinate synod. Against that court the offence had been committed. Its authority had been disregarded by some of its members. Besides, all the members of the Philadelphia Presbytery belonged to that minority which had published the offensive document. It was not to be expected that these men would exercise discipline on themselves. To the eastern subordinate synod at its next meeting, they must necessarily render account. That meeting would not take place till the following April. To that meeting the case might have been left, had contempt of court been the only thing with which they were charged. But when it is considered that their published sentiments were pervading every part of the church, and shaking it to the very centre; and that it gave currency to those sentiments, that the authors of them went with impunity; prompt measures on the part of those to whom belonged *the right*, and on whom devolved *the duty* of calling them to account, were indispensable. Here was an important matter, requiring the interference of synod, occuring *de novo;* for the address was not published till the court had adjourned. For such exigencies provision is made in pro-re-nata meetings of courts.

Two presbyteries united in requesting the moderator of subordinate synod to call a meeting pro-re-nata. The moderator complied, and addressed his circular to the members. The offending brethren refused to attend, and sent their protests. The clerk was present; and when asked for synod's papers, replied by an insolent and contemptuous refusal. He was thrice cited to answer for the charge of *contempt* and *disobedience*. Persisting in this rebellious course he was suspended from the exercise of the minsterial office. What court of Christ could have done otherwise?

The other offenders, not being present, were *libelled*, and referred to the stated meeting of the court for trial. The above, dear brethren, *are some* of the considerations which we think justified the calling of the pro-re-nata meeting of synod. We believe that the bles-

sing of the Lord of Zion rested on that meeting. That the good designed, by those who called it, was realized, we can from observation, bear witness. We saw, with thankfulness, the energies of the innovators paralized. The spread of their sentiments was greatly checked.

The meeting of the eastern subordinate synod, in the following April, was one of great importance. To it, we of the west, looked ardently, desiring something done, that would promote the interests of truth and peace. But how were we disappointed when we heard of the disorderly and rebellious course resorted to by some of the members. Of the proceedings of that court you are doubtless well ascertained. That was the time when, the minority who had offended at a former meeting, being unable to carry their point and escape the censures of the church, left the court on the *second day* of its sessions. Here was perfected the schism that appeared in its incipient stage at the former meeting. The synod cited them to return and answer to the charges *tabled* against them. They refused to return, adding to their former offences contumacy. There was ample evidence that the charges contained in the libel were true. They were found guilty, and suspended from the exercise of the office of the holy ministry.

On the ground of *expediency*, much could be said, why the court should not have proceeded to suspend these ministers. One of the accused, was the moderator of general synod; and the fact of his suspension, it was foreseen would embarrass the court at its meeting. Still expediency must never interfere with obvious duty. The court was convinced that the charges in the libel were fully proved, and of course, faithfulness demanded the prompt exercise of discipline. To their *first offences*, they added contempt of court, in *refusing* to attend its pro-re-nata meeting; and crowned all with schism and contumacy, at its *stated meeting*. It would not be easy, to conceive of a case that more imperiously required the infliction of church censures. Into these matters, we cannot now minutely enter. For more copious information we would refer you to a pamphlet entitled "statement of some recent transactions in the southern reformed presbytery, by several ministers," &c. and also to the "narrative of recent occurrences within the bounds of the eastern subordinate synod," by Rev. R. Gibson. We would only add on this point, that subsequent occurrences, have not convinced us that the suspensions were undeserved.

We have intimated that it was foreseen that the suspension of the moderator of general synod, would embarrass that court at its meeting. We of the west felt this embarrassment with all its weight. Now; for the first time, duty called us, to enter the arena of ecclesiastical strife. Our affections were not slumbering. We dreaded a division of our beloved Zion. We dreaded worse, the overthrow of the fair fabric of reformation. We wished to maintain the unity of the church, and yet to hold our distinctive principles. We earnestly

desired to have these vexatious matters permanently settled; and the spirit of innovation effectually arrested. We hoped to accomplish this in general synod. A *large majority* of the *delegates* from the presbyteries composing the western subordinate synod, were *known* to be firm in the faith. This majority was not obtained by improper means, as has been insinuated to you. In compliance with the recommendation of the western subordinate synod, young men were ordained to the holy ministry, to be employed as missionaries, *one* by the Ohio, and *two* by the Pittsburgh presbytery. It was on the occasion of the ordination, by the Pittsburgh presbytery, that a spirit of insubordination was manifested, and a disposition to co-operate with the eastern innovators indicated. The presbytery consisted of nine ministers and *nine* ruling elders. Of these, three ministers and two ruling elders opposed the ordination; and with the exception of *one* of the ruling elders, protested against the division of the court to ordain. We are the more explicit on this subject, because of a statement in the printed letter of our former brethren, which is contrary to the matter of fact. It is to this amount. "These two young men were ordained—contrary to the protest of ministers of the ordaining presbytery, and by a majority of ruling elders."

We would now turn your attention to that most important and eventful period, in our ecclesiastical history—the meeting of general synod in Philadelphia, in August, 1833. On the day previous to *that meeting*, many of the western delegates being forward, *held a conference* to devise what course was best to pursue, in our perplexing situation. In that conference, Dr. Black, (who was clerk of general synod) presided. As a pacific measure, it was proposed to employ a western minister to constitute the court as moderator. This, it was fondly hoped, would be acceded to. Against a western member there could be no objection. This measure was most strenuously opposed by all the "new-light" members present, who were, with a firmness worthy a better cause, not to be moved. The chairman declared that rather than permit any other to constitute general synod—he would suffer his arm to be cut off from his shoulder. And farther, that as *he* and *Mr. Crawford* were the only members of general synod, known as such, until the certificates were examined, they would reject the certificates of every pro re nata man—admit those from Philadelphia presbytery, and dispose of others as they might see proper. Thus were the hopes of pacification frustrated. As friends of order we could not agree to have the court constituted by Mr. Crawford. The fact of his suspension by the eastern subordinate synod was made known in the published minutes of that court. The knowledge of his supension, by a court competent to take cognizance of him, was all that was necessary to warrant us in refusing to sustain him as moderator of general synod. We offer no argument to prove that suspension disqualifies for acting, either as an officer, or a member of any court. This, we think, is self evident. We were officially informed that the moderator was suspended. We knew

we had no right to judge of the righteousness of that act of suspension—until in a court by which the whole matter could be cognosced, such a court was the general synod. But the question presented itself, by whom shall the court be constituted? The moderator was disqualified. An alternate had been appointed. One of the contingencies for which he was appointed had taken place. To him we now looked as the one on whom the duty of constituting the court devolved. There was no legal bar in his way. But those of the east, who had made the schism, and those of the west, who joined with them, were inexorable. They required us to prejudge the case, and individually nullify the act of suspension. This we could not do. And yet, this would have been the constructive language of our conduct, had we consented to permit a suspended minister to constitute the court.

In this trying situation, we felt it our duty and privilege to make special application to Zion's King for direction. The day on the evening of which general synod was constituted, we, and our Eastern brethren *spent* in fasting, humiliation, prayer, and other religious exercises. We trust that our prayers, and the prayers of many of the congregations of the Lord's people in our land, *who*, we afterwards ascertained, spent that day in similar exercises with ourselves, were heard and answered.

The hour of meeting having arrived, it was evident that a suspended minister would be thrust on the court as its moderator. That another warning might be given, and the very forms of *order* observed, when he rose to commence public worship, the clerk of the Eastern subordinate synod announced that he was under suspension. The alternate moderator made it known publicly, that the court would be constituted in another place. To that place all the members who were endeavoring to maintain our principles, orderly retired, and the court was constituted, and proceeded to transact its appropriate business.

This, fathers and brethren, is a brief, unvarnished history of the principal matters connected with our unhappy division. You will now judge whether or not, alleged disorder, was that which separated us. As proof, that *not this*, but *diversity of principle* was the cause, you will notice this fact; those who were already known to embrace the "new views," ranked themselves with the suspended men. On the other hand, those who held fast by the principles of our testimony, sustained the proceedings of the Eastern subordinate synod. We deplore the breach, and would rejoice in a reunion, on the principles of reformation. For these principles, we have been struggling. On looking back, we cannot see any of our ecclesiastical proceedings, that could have been dispensed with, without injuring the covenanted cause.

Although the church, on our hand, has been weakened by the secession, yet, we are not left without encouragement. The great body of our people remain steadfast; and many of those who were

drawn aside by the influence of the principal instruments in the defection, have returned. In our own bounds, the prospects are flattering. The ministers belonging to our subordinate synod are fourteen in number. Two of these are at present without pastoral charge. We have two probationers, and one student of theology; besides a number of young men pursuing preparatory studies. We desire to be thankful that God has enabled us, in some measure, to be faithful, in maintaing the testimony of Christ, in the face of reproach and opposition. We would feel grateful should you notice this communication in your correspondence with our general synod, and still *more so*, could you condescend to address a letter immediately to ourselves. Our court meets in the city of Pittsburgh on the first Tuesday of October, 1836. Our moderator is Rev. Thomas Sproul, of said city.

Dear fathers and brethren- that the Great Shepherd of the flock may protect you from all danger, and grant you success in the great work in which you are engaged, is the earnest and fervent prayer of your brethren and fellow witnesses for the cause of our Lord Jesus Christ.

Signed in behalf of Western subordinate synod's commmittee, by
ROBERT WALLACE, *Chairman.*"

Greenfield, Ohio, December 15th, 1835.

Resolved, that the report of synod's treasurer be taken up. Referred to the committee on finance.

Resolved, that a committee be appointed to superintend the publication of the minutes, and to ascertain whether they can be published during the sessions of synod, and what the expense will be. Steele, Sproul and Scott are that committee.

Synod adjourned by prayer, till to-morrow 9 o'clock A. M.

Same place, 8th Oct. 9 o'clock A. M.

Synod met and was constituted by prayer. All the members present, minutes were read.

The committee on the Brush Creek memorial reported; report accepted, and for the present laid on the table.

The argument on the Arminian controversy being the order of the day, Mr. Roney was called upon to read it; it was read, accepted, and referred to the following special committee, Lusk, Roberts and Bowden.

Synod adjourned by prayer, till Monday half past 12 o'clock.

Same place, 10th Oct. half past 12 o'clock.

Synod met, and was constituted by prayer, by Mr. Milligan, the senior minister present, the moderator being absent on account of sickness. All the members present, except Messrs. S. M. Willson and J. M. Willson, both absent by sickness, and Johnston, Roberts, Wright and Kirk, minutes were read.

Johnston, Roberts and Kirk took their seats.

The committee to whom was referred the argument on the Arminian controversy reported in favor of its publication in overture ; report accepted and adopted. The committee on the publication of the minutes reported, and the committee were dismissed. The report of the committee on the Brush Creek memorial was called up.

Resolved, that this report be recommitted to the committee, with instructions to new model the 7th article. The committee on fellowship rules reported ; report accepted, and recommitted to the committee.

Resolved, that the Rev. C. B. McKee, formerly appointed to prepare an argument on the Hopkinsion errors, be enjoined to have the same in readiness before the next meeting of synod ; and that the same be intimated to Mr. McKee by the clerk. The committee on fellowship rules again reported, recommending the acceptance and publication of "Guide to private social worship," in overture.

Resolved, that this synod recommend the republication of "Guide to private social worship," by any person who may undertake the responsibility.

Resolved, that members of synod meet for devotional services this evening at 7 o'clock.

Synod adjourned by prayer till to-morrow at 9 o'clock A. M.

Same place, 11th Oct. 9 o'clock A. M.

Synod met and was constituted by prayer, by Mr. Milligan, the moderator being still indisposed. All the other members present, except J. M. Willson, who is prevented by sickness from attending, minutes were read.

Resolved, that Mr. Steele be moderator pro tempore.

The committee on the Brush Creek memorial again reported ; report accepted, taken up and considered paragraph by paragraph for adoption. During the discussion, synod adjourned by prayer till 2 o'clock P. M.

Same place, 2 o'clock, P. M.

Synod met and was constituted by prayer. All the members present except S. M. Willson and J. M. Willson still prevented from attending by indisposition. Minutes were read.

The consideration of the report on the Brush Creek memorial was resumed. A member of court having been called to supplicate the throne of grace, the report as amended was adopted The moderator pro tempore, and Andrew Bowden requested that their dissent from the 7th resolution of the report be entered on the minutes.— The report is as follows:

"Your committee on the papers from Vermont and Ohio, have taken into consideration the subjects referred to in them, and convinced that it is the duty of the church to exhibit her testimony in the clearest light against the sin of slavery ; and to avoid giving occasion to the charge of hvaing any connexion with those who coun-

tenance the cause of oppression, would therefore recommend for your adoption the following preamble and resolutions:

Whereas this court did, at its sessions in 1828, pass certain resolutions approving the plans of the American colonization society, and recommending it to the members of this church for their conscientious, support, at the same time distinctly specifying that the emancipation of slaves as maintained by the testimony and practice of this church, be accompanied in all cases, not contrary to the will of the emancipated, with removal from the U. S., to such place or places as the emancipated shall choose." And whereas the American colonization society, in the practical developement of its plans, has manifested a total disregard of these principles on which it received the approbation of this court. This court never did give its approbation to the colonization society considered as opposed to manumission; on the contrary, it was on the supposition that it would be favorable to abolition that we gave it our countenance. We have always considered slavery to be an atrocious sin, an outrageous robbery of man from himself and from his Maker; as much more wicked than common robbery as liberty is more valuable than property; surely continuance in iniquity cannot make iniquity become justice, no legal investiture can make *wrong* to be *right*, neither can the sin of slavery justify the sin of of banishing the sufferers; nor can we conceive of any thing more injudicious than to transport the heathen of onr land to evangelize them on the African shore. Therefore, resolved.

1. That as this synod has always borne explicit testimony against the heaven daring sin of slavery, and lifted their warning voice against its awfully dangerous consequences, so they continue to do.

2. That this synod continues to maintain the duty and safety of the immediate and universal emancipation of the enslaved, aud they view with satisfaction and interest, the augmentation of numbers, and the increase of zeal among the friends of the abolition of slavery in our land.

3. That the colonization society, in making expatriation a condition of emancipation, in fostering and not suppressing prejudice against the colored man, in extorting the consent of the enslaved to banishment as if "by a *cart whip*," does not merit, but has forfeited the patronage of the christian community, and cannot have the approbation of the reformed presbyterian chnrch.

4. That however pure may be the motives of colonizationists and benevolent in their operations, for the good of the colored man, an insuperable objection lies against the system, viz. that he never desired their aid in this way; the colored population of this country always shuddered at the idea of transporation to Africa, where the language of the people is to them barbarous, and the clime insalubrious; they have the innate attachment of mankind to the place of their nativity and the peculiar horror at removal which is necessarily attached to those who have never read nor travelled; besides, it is plain that some of them viewed from the first the plan of colonization with a suspicious

eye as designed to weaken the nature and remove the mind and muscles of free blacks, so that they could in no way minister to the removal of the heavy yoke that galled the shoulders of their brethren. In fine they viewed and still view more and more the transportation ship with horror, inferior only to the slave market, and the African shore with dread reluctance only inferior to the rice plantation in Arkansas or Texas.

5. That it is the duty of the christian church to open her mouth for the dumb, oppressed slave, and to plead the cause of those who are by the cupidity of men under the sanction of iniquitous laws appointed to destruction, to remember those that are in bonds, as bound with them, and to employ all the talents given to her members and ministers in the cause of liberty, that the oppressed may be set free, and every yoke of iniquity be broken.

6. That it is the duty of the christian community to stand up for the principles of truth, and the cause of righteousness in the face of all the violence which ungodly men exercise and threaten. If the advocates of abolition be beaten from the arena of their contest, these men of blood, will, in all probability attack the reformed presbyterian church, which has in fact always been an abolition society. Indeed, the church, long before the reformation, emancipated slaves in Europe, for we find the acts of manumission were generally in this form. "*No temore Die and pro amore Christi*," for the fear of God and the love of Christ, we emancipate. Shall the reformed presbyterian church be less explicit now, in this advanced period of her testimony, and in republican America, where the humane and the righteous of other denominations are stepping out like martyrs to suffer reproach, and are taking willingly the spoiling of their goods, and even exposing their lives on the high places of this glorious advocacy.

7. That, in compliance with the memorial of the petitioners of Adams county, in accordance with the principles of our church, and the sentiments of our own hearts, we withdraw the approbation given to the colonization society, and transfer our approbation and patronage to the cause of abolition.

8. That, it is the duty of covenanters not only to encourage the operations of the benevolent for the relief of the oppressed, but also to avail themselves of the opening which these afford for disseminating the principles of our church, especially for vindicating the paramount authority of the divine law in regard to social relations and actions.

In regard to this too, we ought to be thankful and take courage that this sentiment becomes more and more prevalent among abolitionists. In one of the addresses published by the Ohio A. S. on the duty of the churches, this sentiment is set forth. "It is vain to say that slavery is a political evil, that ministers should not interfere with politicks. Will such an excuse avail at the bar of God when the judgment shall sit? The gospel ministry are sent to be the light of the world. The Saviour says they are the light of

the world. Who but the ministers of Christ are to enlighten civil government? *The sacred scriptures are the standard of morals for government as well as for individuals.*" Should not the covenanters who have labored so long and suffered so much for this principle, rejoice that men of talent, moral worth and influence are helping us to propagate that great truth which is the seed bud of all our peculiarities as a professing people, and which must be laid at the foundation of the millenial temple.

Resolved, that the report of the committe appointed to prepare a revised draught of the book of discipline, and a draught of a book of church government, with forms of procedure appended, be made the order of the day for to-morrow morning. The committee on the theological seminary reported; report accepted, and the consideration of it is made the order of the day for to-morrow afternoon. The committee for publishing the minutes and overtures of last meeting of synod reported; report accepted and laid on the table. The following is the substance of the report.

Proceeds of minutes,	$135,56
Expense of printing, &c.	80,75
Balance remaining to be paid into the hands of synod's treasurer,	$54,81

Resolved, that inferior judicatories be enjoined to report on the arguments on the jury act, and the magistrates power circa sacra, published in overture, and on the argument on the Arminian controversy to be published in overture, with the minutes of this meeting of synod.

Rev. R. Gibson was appointed to write a piece on popery as an argument, for the argumentative part of the testimony. Dr. Willson was appointed to write an argument on the subject of covenanting.

Synod adjourned by prayer till tomorrow at 9 o'clock A. M.

Same place, 12th Oct. 9 o'clock A. M.

Synod met and was constituted by prayer. All the members present, except S. M. Willson and J. M. Willson, still indisposed, and Milligan, Gemmil and Wright, minutes were read. Milligan, Gemmil and Wright took their seats. The committee on synodical reports, reported; report accepted and laid on the table.

The order of the day, namely, reading the revised draught of a book of discipline, &c. was called for. The draught of a book of government was read, accepted, and referred to the following committee. Lusk, Roney and Wright. The revised draught of a book of discipline was read, accepted, and referred to the following committee. Milligan, Johnston and Bowden.

Synod adjourned by prayer till 2 o'clock P. M.

Same place, 2 o'clock P. M.

Synod met and was constituted by prayer. All the members

present, except S. M. Willson and J. M. Willson, still indisposed, and Dr. Willson and Roney, who were attending these sick members, minutes were read.

The committee to whom was referred the draught of a book of discipline reported; report accepted. The order of the day, namely, the report of the committee on the theological seminary was called for. A motion for its adoption was negatived. Mr. Roney took his seat. Mr. Milligan is appointed to write a letter of condolence to the relict of the late Rev. J. Cannon.

Resolved, That the establishment of a theological seminary be decreed, and that a committee be appointed to report during this meeting of synod, a plan for carrying it into effect: Roney, J. Wallace, ministers, and Faris, ruling elder, are that committee.

The report of the committee on the book of discipline, recommending its publication in overture, was taken up, considered article by article, and adopted as amended.

Mr. Sproul was added to the committee on the theological seminary.

Synod adjourned by prayer, till to-morrow at 8 o'clock, A. M.

Same place, 13th Oct. 8 o'clock A. M.

Synod met and was constituted by prayer. All the members present, except those indisposed, minutes were read.

The committee on finance reported; the report is accepted and adopted. The following is an extract.

"Your committee have examined the report of the synod's treasurer, and find it correct; and they have received for defraying the expenses of ministers and ruling elders to this synod from the congregations of

Philadelphia,	$48,	Salt Creek,	$11,75
Baltimore,	20,	Union Puckety,	17,50
Canecochigue,	8,	Brush Creek,	2,45
Craftsbury,	10,	Bloomington,	16,
Beaver,	13,50	Newburgh,	23,25
Albany,	15,	New York 1st cong.	29,
Pittsburgh,	20,	New York 2d cong.	25,07
Beechwoods,	8,	Monongahela,	20,
New Alexandria,	16,	Ryegate,	15,
Miami,	5,	Greenfield,	4,
Coldenham,	10,		

The committee to whom was referred the book of government reported, recommending its publication in overture; report accepted and adopted. The committee on the theological seminary reported; report accepted and adopted as amended. The following are extracts.

"1. That synod after uniting in an address to the throne of grace for direction, elect by ballot a professor of Theology.

2. That the location of the seminary be within the bounds of the

congregation of New Alexandria, Westmoreland County, Pennsylvania.

3. That the professor elected shall not be required, for the present, to reside, or attend to his professional duties, at the place fixed for the location of the seminary."

"That the course of studies prescribed by synod at its sessions in 1834, be for substance pursued by students attending the seminary."

Resolved, that the carrying out of the preceding report be the order of the day for this afternoon. Mr. Milligan reported the draught of a letter to be sent to Mrs. Cannon, which was adopted, and is as follows.

"*Alleghennytown, 12th Oct.* 1836.

Dear Madam,—The synod of the reformed presbyterian church, through the great respect they had for your deceased husband, write you this letter of sincere condolence. We have comfortable evidence to believe that you have been sustained, and that you will be sustained by our Divine Master. You can now claim our Lord in a peculiar manner as your Husband, and we trust that while you look at, and address, with peculiar tenderness your fatherless children, that you will tell them of the gracious condescension of our covenant God to fatherless children. Dear sister, for you are the relict of our deceased brother, you have a great responsibility in regard to the education of that interesting family of which you are now the sole surviving parent. Be not discouraged ; you have lost a valuable head, but it has often been the case that children, even boys, left as yours are, have been more influenced by the tender tears of a widowed mother than they would have been, or than others are, by the sage counsels, and more stern authority of a living father. Your dear children have been dedicated to God, and God has been pleased to take them in a peculiar manner under his care, it will be your duty and your pleasure, no doubt to act under his gracious supervision and benediction in bringing them up for God. It shall be our prayer for you and them, that the principles of faith in which they have been, and we trust will be, educated, shall take a deep and sanctifying place in their hearts, that shall grow with their growth, and strengthen with their strength. We trust too, that as your husband has been taken away from the evil of very trying times in this world, that his and your children will be spared to see better times than did their father. Children in relation to public perils are like twigs and osiers ; they sustain less injury from a storm than do the sturdy oaks of the forest. The Lord, we prayerfully hope, will cover you and yours under the shade of a merciful and a mighty wing, not only from personal danger, but also from the malign influence and moral contagion of a corrupt age and a very untoward generation. We need not warn you, dear lady, of the danger of much intercourse with the gay and the fashionable ; but we do trust that you will be successful in guarding your family from associations with vain and light company. Strive to make your own company

and that of the godly pleasant to your very interesting family, and O! in a particular manner endeavor to shew them, both by precept and example how to walk with God. It is a matter of great thankfulness to us and you, that the first born, though yet a child, has already the intelligence and prudence of a woman; and in your oldest son there appears already much of the sagacity and engaging friendliness for which his father was meritedly so much respected. We trust you will not only enjoy much comfort from their society, but also much assistance from their activity in educating, and forming the character of the younger branches of the family. Dear lady, we do cordially commit you and them to God, who is able to build you up, and give you and them an inheritance among all them that are sanctified in Christ Jesus."

The committee on foreign correspondence reported the draught of a letter to the sister synods in Scotland and Ireland, which was accepted. The report of the committee on synodical reports, formerly accepted, was taken up, and having been considered article by article, was adopted as amended. The letter submitted by the committee on foreign correspondence was taken up, adopted, and referred to the committee for transmission to the sister synods.

Members were called upon to say how many copies of the minutes they will take and pay for, according to the standing rule of synod on this subject. The following is the result: Crozier, 20; Faris, 7; Johnston, 12; Lusk, 5; Milligan, 40; Roberts, 12; Roney, 30; Scott, 19; Steele, 20; Sproul, 60; R. Wallace, 30; J. Wallace, 20; Dr. Willson, 20; Walkingshaw, 30; Bowden, 60; Faris, (elder) 15; Gemmil, 21; Kirk, 12; Blackwood, 20.

Dr. Willson, Roney and Scott are appointed a committee for publishing the minutes of this session of synod.

Rev. Robert Wallace obtained leave of absence.

Resolved, that the draught of a book of discipline be published in overture with the minutes.

Resolved, that when this synod adjourns, it shall be, to meet on the 1st Tuesday of Oct. 1838, in the city of New York, 7 o'clock P. M.

Resolved, that the sermon at the opening of synod by the moderator, shall be from these words. "But, if any man draw back, my soul shall have no pleasure in him." Heb. x. 38. Mr. Steele is appointed the moderator alternate.

Synod adjourned by prayer, till 2 o'clock P. M.

Same place, 2 o'clock P. M.

Synod met and was constituted by prayer. All the members present, except S. M. Willson and J. M. Willson, who are sick, and Rev. M. Faris and Bowden, minutes were read.

The order of the day, namely, carrying out the report of the committee on the theological seminary was called for. Faris and Bowden took their seats. A member having addressed the throne

of grace, members proceeded to vote by ballot for a professor of theology. Dr. Willson was chosen. The following are appointed superintendants of the theological seminary; namely, Blackwood, Roney and Sproul, ministers; Gemmil, Wylie and Bowden, ruling elders.

The following are appointed a committee to devise and report a plan for raising a permanent fund for the theological seminary; namely, Chrystie, Crozier and Walkingshaw, ministers; Brown, Adams and Beattie, ruling elders. Mr. Philip Mowry is appointed general agent to obtain donations in monies and books for the theological seminary.

The committee for publishing "reformation principles" reported; report accepted. The sum of the report is, that the committee had obtained as

Proceeds of publication, with $15 drawn from the treasury,	$738,31
And paid as expenses of printing, &c.	565,44
Balance in favor of synod,	$172,87

The committee are requested to continue. The report of this committee, and the reports of the committees for publishing the minutes of 1833 and those of 1834, are referred to the committee on finance.

Owing to the indisposition of Rev. J. M. Willson, chairman of the committee on the signs of the times, Mr. Sproul is added to the committee. The committee on discipline reported "that nothing had occurred since your last meeting requiring the action of your committee;" report accepted. An extract from the minutes of the southern presbytery was laid on the table, respecting traffic in ardent spirits, which was accepted, and referred to the following committee. Walkingshaw, Faris and Rogers.

Resolved, that a committee on the signs of the times be appointed to report at next meeting of synod. Lusk, Sproul and D. Wallace are that committee.

Resolved, that synod have a recess till half past 6 o'clock P. M.

After the recess, synod came to order. The committee on the signs of the times reported; report accepted and adopted as amended. It is as follows.

"That the causes of fasting and thanksgiving prepared at your last meeting, apply with very little variation to the present time. The evils there enumerated still exist in some cases with increased aggravation. It is however cause of thanksgiving to see many raising the voice of rebuke against some of the prevailing sins in our day. Your committee recommend that the second Thursday of December, 1836, be observed as a day of thanksgiving; and the first Thursday of March, 1837, as a day of fasting; and the causes prepared at last meeting of this court be used in so far as they apply to existing circumstances."

The committee to whom was referred the extract from the minutes of the southern presbytery reported; report accepted and adopted as amended. It is as follows.

"That it is their decided opinion that the traffic in ardent spirits is seldom or ever carried on by any without contributing to the destruction of both the souls and bodies of their fellow men; and do therefore accord with the Scottish and Irish synods, and submit the following resolution:

Resolved, that we recommend to our people, totally to abstain from traffic in ardent spirits."

The committee on finance, to whom was referred the reports on the publication of "reformation principles," and minutes of 1833 and 1834, reported; report accepted, and adopted as amended, of which the following are extracts:

"Resolved, that all persons having monies on hand for minutes of 1833, be requested to forward the same to synod's treasurer.

Resolved, that the Rev. David Scott have an order on synod's treasurer for twenty dollars advanced by him on minutes of 1833.

Resolved, that presbyteries be enjoined to prepare a statistical account of the number of ministers and preachers of the gospel, and of the number of members within their respective bounds, and report at next meeting of synod.

Resolved, that as sabbath profanation has lately much increased, ministers be enjoined to take an early opportunity of preaching to their respective congregations on the sin and danger of this prevailing evil.

Resolved, that Mr. Philip Mowry be authorized to publish the "Guide to private social worship," and that the proceeds, after defraying the expenses of publication, be appropriated to the theological fund.

Dr. Willson stated to synod his acceptance of the office of professor to the theological seminary.

Synod adjourned by prayer, and singing the 133d Psalm, to meet on the 1st Tuesday of October, 1838, in the city of New York, 7 o'clock, P. M.

Attested, DAVID SCOTT, *Synod Clerk.*

Pittsburgh, 13th, Oct. 1836.

Argument on the Arminian Controversy.

[PUBLISHED IN OVERTURE.]

AMONG the controversies relating to gospel doctrine, that denominated Arminian has occupied a prominent place since the commencement of the seventeenth century. It derived its origin and took its name from James Arminius, a native of Holland, educated in the principles of the Calvinistic system of theology, at the University of Geneva. Early in life he evinced a mind fond of subtilties, and too easily captivated with novel sentiments. Though admonished to guard against the indulgence of this disposition, generally so dangerous, it grew upon him, until he began to call in question the truth of several doctrines received by the orthodox, and to assail the authority of Calvin, Zanchius, Beza and others, who had ably illustrated and defended them. He gradually advanced in the dissemination of opinions directly contrary to those embodied in the Belgic Confession and Catechism, which he had subscribed at his ordination, and which harmonized with the Confessions of the Reformed churches in other countries. In this manner he laid the foundation of the system, technically called Arminianism, in which were revived many of Pelagian heresies. It denies the Divine Decrees, particularly Election and Reprobation, total depravity by the imputation of Adam's first sin, Christ's imputed righteousness as the alone ground of justification, the necessity of divine grace to the performance of good works and other doctrines connected with these. It maintains, that we, in our fallen state, retain the power of doing good, that Christ's death is accepted of God as a universal atonement for sin, in order that every one may be saved if he will, that sinless perfection is attainable in the present life, that the sinner can so resist the grace of God as to render it ineffectual, and that truly gracious persons may, and in many instances do, fall away from saving grace. Though Arminius did not distinctly carry out his opinions on all these points to the extent here mentioned, he embraced the main principles from which the others natively flow, thus laying the plan which his followers perfected. His situation as pastor at Amsterdam, connected with his genius and attainments gave him an influence, which gained credit to his tenets. This he was enhanced by his appointment to the chair of sacred theology in the university of Leyden, vacated

by the death of the celebrated Junius,—an appointment made in opposition to the efforts of those who were adverse to filling so important a situation with a man suspected by many, and known by some to be unsound in the faith. He obtained it, partly by the influence of those who had embraced his sentiments, and partly by his own duplicity, manifested in the disavowal of errors laid to his charge, and in his solemn engagement to teach nothing contrary to the received doctrines of the Reformed churches. He kept the engagement in the same way with that made at his ordination, and as dishonest ecclesiastics have in all ages kept things, when subscription to an orthodox creed has formed no barrier to the inculcating of heresy, or has been made a passport to the place affording facilities for impugning the truths of the system subscribed.

During the first year succeeding his appointment, Arminius conducted plausibly, endeavoring to avert from himself the suspicions that had been entertained. He returned however to his accustomed plan of attacking the doctrines formerly assailed, questioning their agreeableness with the word of God, and attempting to invalidate the arguments by which they were supported. The effect was soon discovered in the sentiments and conduct of young men, who waited on his instructions. Leaving the university, they avowed and advocated sentiments at variance with the received system of truth. Thus Arminianism was strengthening itself in one of the citadels; while its abettors were in all quarters sedulously enlisting recruits. The great body of the clergy in the Belgic churches opposed the spread of opinion at war with the doctrines of their Confession. Francis Gomar, the colleague of Arminius, especially distinguished himself by his efficient and fearless opposition. Repeatedly the orthodox desired and endeavored to have the whole matter brought before the church courts; but Arminius and his associates still succeeded in evading or procrastinating a trial of their sentiments by the proper authority. The most to which they would consent was the appointment of conferences, and in these they generally managed to prevent the accomplishment of any thing definite. At length, in the year 1609, the demands for a Provincial Synod became so urgent that the States General were preparing to call one at an ealy date. The Arminians, by their influence with men in power, effected, that instead of the Provincial Synod, a conference on the disputed topics should be held in presence of the States General. Arminius and Gomar chose, each three to be assiciated with them as counsellors, In this conference were discussed the doctrines of justification, election, free will and the perseverence of the saints. On all these subjects Arminius practised his wonted equivocation. He was however drawn out more fully in his views of election than formerly, admitting his sentiment to be "that faith was the antecedent cause or condition of election; not its fruit or effect." Unable to maintain, against the arguments of Gomar, his sentiments respecting perseverance, he professed not to have fully settled his opinion in relation

to that doctrine, and would do no more than propose the considerations which made him hesitate in receiving it.

Gomar presented other articles of difference, Original sin, Assurance of salvation, Perfection in the present life, &c.; but the state of Arminius' health induced the States General to close the discussion, promising, at the request of the orthodox pastors present, to convene a Synod as soon as practicable, before which the entire cause should be examined more fully and decided. Arminius did not long survive the adjournment of this conference. The friends of truth hoped the evils of which he had been the author and chief promoter, would cease when he was no longer to sustain them. His opinions had been too widly disseminated, had taken root too deeply, and were too congenial to corrupt human nature to be thus eradicated. They were propagated with equal zeal, and were more openly avowed by his followers. The States General refused to convene the Synod, Though often reminded of their promise, and urged to considerations of duty and the welfare of true religion. Evidently a majority of them were favorably disposed to the Arminian cause. A knowledge of this, added to the confidence acquired by their increasing strength, greatly emboldened its advocates.

In 1611 the ministers espousing this system, met privately and formed "a body" as they called it, distinct from the body of their fellow pastors, thus instituting a schism in the Reformed church. They prepared a remonstrance to the States General in which they set forth various grievances, misrepresented the received doctrines, maligned the character of those opposed to them, and prayed for protection and relief. This document they afterwards presented, and from it received the name Remonstrants. They had influence with those in whose hands the paper lay to prevent its publicity, or the procurement of a copy by any of the orthodox. Thus heresy, misrepresentation and schismatics seek the cover of concealment until their works of darkness may be consummated.

This with other doings of the Arminians, especially their efforts to have Vortius, justly suspected of Socinianism, appointed successor to Arminius in the university, justly alarmed the friends of truth. They became more active in their exertions. They urged the necesssity of a National Synod, using every method to procure a call. The Remostrants counteracted their endeavors, procrastinating when they could, and resorting to their old plea, that conferences afforded the best method of settling the difficulties. In this way matters progressed for years without the appearance of approximating to adjustment. Rather the breach was rendered wider. The Remonstrants plead for toleration and succeeded so far as to have it offered in a conference held at the Hague, provided they would renounce the errors of Socinianism. Happily they would submit to the imposition of no condition; and thus, what they desired was withheld. Informally, however, they obtained the promulgation of decrees, enjoining what they desired, but these were never recognized by the or-

thodox as authoritive. It soon appeared that the toleration plead for was intended by the Remonstrants to be exercised only until they had acquired suffieient power to deny it to others. Evidence of this was furnished in the ejectment of ministers not favorable to their views, in the settlement of others in their room, often without the people's consent, and in the penalties inflicted on those who refused to acquiese with their injunctions of their forced decrees; which things were done in different places, where the magistrates espoused their cause, and acted officially on their behalf.

In 1617 the demands for a National Synod became too general, and were urged with too much earnestness to be longer resisted. The better part had become convinced that the interests of pure religion were injured, and the safety and prosperity of the state threatened with imminent danger. Maurice, prince of Orange, the chief magistrate of the United Provinces, pressed upon the States General the convocation of a Synod, as the only means of remedying the existing evils. The states of Gueldria, Friezland, Groningen and others, with some principal cities of Holland, urged the same measure. To this were added the counsel and entreaties of James I. king of Great Britain, who admonished the States General as an ally and friend, that they should convoke a Synod, and no longer suffer the gangrane to feed upon the vitals of religion and good government. All this influence the Remonstrants strenuously endeavored to set aside. Thwarted in the attempts so long and often made successfully, they resorted to desperate measures. They persuaded as many as they could, that the measure contemplated was adverse to the liberty of the provinces severally, because each province possessed the exclusive right of determining all religious matters within its bounds. By their influence the magistrates in Utrecht, Roterdam, Leyden and other cities, ordered the levying of soldiers, who should be bound by oath neither to the States General nor the Stadtholder. This measure was suppressed in time to prevent a civil war, chieffy through the fortitude, ability and prudence of prince Maurice.

Matters being brought to this crisis, the States General saw the necessity of calling without unnecessary delay the Synod so urgently demanded. Accordingly they decreed its convocation, appointing the first of May,* 1618, as the time, and Dort as the place of meeting. They directed Provincial Synods to be held in each of the provinces for the purpose of appointing delegates, and in other ways preparing for the national Synod. They also addressed letters to the Reformed churches in all the protestant kingdoms of Europe, requesting them to send forward delegates to aid in the examination and decision of the weighty matters to be laid before the Synod.

At the time appointed, the most eminent divines of the United Provinces, both Calvanistic and Arminian, with delegates from England,

*The opposition made by the Remonstrants occasioned some difficulties in a few of the Provincial Synods, which caused the meeting to be deferred till November.

Scotland, Switzerland, Hesia, Bremen, Genoa, the Palatinate and other countries, met in the city of Dort. Seldom has so learned an assembly convened to attend to ecclesiastical matters. Nearly all protestant Europe felt the necessity of attending to, and settling the business for which the Synod had been convoked. Hence so general a representation from the Reformed churches. Considerable difficulty was experienced in settling the manner of proceeding; and contradictory statements are given by historians respecting the mode in which the business was conducted. An impartial comparison of the statements published, warrants the conclusion, that both parties had opportunity of discussing the subject in dispute, while care was taken to prevent the introduction of matters irrelevant, and calculated to defeat the object for which the Synod had assembled. Attention to this might have prevented the mistake, that the Arminians were denied the freedom of discussion. Restraint was imposed upon them only when they endeavored to divert attention from the subject in hand, or when they attempted to violate the settled order of procedure.

After mature deliberation upon the doctrines of Predestination, Atonement, Depravity, Conversion and Perseverance ; and before coming to a conclusion, the delegates from the several churches were required to prepare and submit to Synod written opinions on the subjects discussed. These exhibited a degree of harmony to be accounted for only on the principle, that all drew the reasonings by which they arrived at similar conclusions from the same source—the fountain of divine truth. The Synod adopted substantially, in a condensed form, the views contained in the written opinions of the delegates,. The sentiments of the Arminians were declared to be contrary to the laws of God, and condemned as erroneous.

Had similar measures been taken in time, they might have proved efficient in preventiug much evil to the church and to the world. But the application of the remedy was too long delayed. The Arminian heresy had spread far and wide. It was so congenial to the corrupt principle of the human heart, and so well calculated to flatter and cherish man's pride, that even the efficient doings of the Synod of Dort were inadequate to its suppression. Besides, the Remonstrants, like other schismatics, whose heresies have been condeemed, raised the cry of persecution, turned the excitement to account, and were stirred up to greater dilligence in propagating their system. From the Belgic churches it spread to those of other countries. In France its progress was rapid. Some in England drank in the poison, which wrought slowly but surely, until the time of Arch-Bishop Laud; through his influence, the great body of the established clergy embraced the Arminian doctrine concerning predestination and grace, manifesting a strong propensity to favor other tenets of the same system. The spirit of Arminianism has, from the first, exercised an injurious influence upon many professedly orthodox. One of its leading maxims is, "that the doctrines whose be-

lief is necessary to salvation are very few in number." Hence so much clamor about "non-essential truths," "the comparative importance of what a man believes," "the agreeing to differ," &c. To this, perhaps more than to any other thing, are to be attributed that indifference to divine truth, that neutrality concerning articles of faith; and that neglect or refusal to preach and mantain the whole counsel of God, which have placed in the back ground many prominent gospel doctrines. The Remonstrants, as an ecclesiastical community have long since declined; but the influence of their religious sentiments is unabated. Their principles are, in one way or another incorporated with the religious systems of a majority of the denominations in Christendom. Lutherans, Episcopalians, Methodists, different orders of Baptists, and other communities of less note are confessedly Arminian. The congregational churches of New England generally, and the Hopkinsians, embrace substantially the whole Arminian system of doctrine. So do a large proportion, probably a majority, of the clergy and members of the General Assembly. Many in the Dutch churches, in the church of Scotland, and a host of Independant, having little or no connection with any ecclesiastical community. Besides these, Arians, Socinians, Unitarians, Papists, Universalists, Quakers and other sects of heretics innumerable, make common cause with Arminians in opposing the system of Calvinism.

Since the Synod of Dort, the controversy between Calvinists and Armenians has been confined chiefly to the Five Points of doctrine discussed and settled at that time. These are Predestination, Limited Atonement, Total Depravity, Effectual Calling, and the Perseverence of the saints. Each of these we consider in order.

I. OF PREDESTINATION.

Predestination signifies literally appointment by predetermination. As a theological term, it denotes God's eternal decrees, whereby he hath foreordained whatever comes to pass. In the Armenian controversy it refers chiefly to God's foreordination of a part of mankind to salvation and of the rest to everlasting death. In this sense it expresses what is denoted by the two terms, Election and Reprobation. The subject, as thus viewed, is naturally divided into two parts.

Election is the eternal, sovereign and immutable act of God, whereby he chose from among fallen mankind, a certain number in Christ to be saved by him.

With proofs of such act of choosing the scriptures abound. Eph. i. 4, "He hath chosen us." Verse 5, "Being predestinated according to the purpose of him who worketh all things according to the purpose of him who worketh all things according to the counsel of his will." 2nd Thess. ii. 13, "God hath from the beginning chosen you to salvation." Mat. xxiv. 22, "For the elect's sake those days shall be shortened." Rom. xi. 5. "There is a remnant according

to the election of grace." Verse vii. "The election hath obtained and the rest were blinded." Char. viii. 29, "Whom he did foreknow he also did predestinate, to be conformed to the image of his Son." So full and pointed are these and many other texts of scripture, that Arminians have been constrained to admit of an election. But while they yield the name, they endeavor by various methods, to explain away the thing denoted by it, thus denying the scriptural election. In illustration and farther confirmation of this doctrine we remark:

1. Election respects certian individual persons chosen and designated to salvation, and is not "a general purpose of saving all such as will believe, repent, &c." To ascribe to Jehovah general purposes, so as to imply particulars left undetermined, is no better than a denial of his purposes altogether. Both are derogatory to his character, both are in opposition to his words. "He declares the end from the beginning and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure." Isa. xlvi. 10, "He worketh all things after the counsel of his own will." Eph. i. 11. This characteristic of all God's purposes is especially set forth in the scripture touching his purpose of election. Rom. ix. 11—18, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth: Jacob have I loved but Esau have I hated. "So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." Again; Election is represented as terminating upon persons, not upon qualities of which they might become possessed. "He hath chosen *us*," "Having predestinated *us*." So explicit is the Holy Spirit on this point, that the elect are represented by their very names. ,'Jacob have I loved." "Your names are written in heaven." Luke x. 20. "Whose names are in the book of life.' Phil. iv. 3. Names stand for persons not character.

Omnicience cannot belong to God, if the elect, as to their number and who they might be, can be known only when all mankind come to be tested by their faith or unbelief, repentance or impenetence. How could he know whether his election were not utterly vain, if it depended on mens' believing, repenting, &c. whether any were chosen. And yet "known unto God are all his works from the beginning." "Whom he did *foreknow* he also did *predestinate*." Again; the scriptures represent election as of grace; but in this view that grace would be exercised, and yet might never reach any man. Yea on the Arminian plan certainly never would. For, make the election of God to terminate on men indefinitely as they would come to believe and repent; and make faith and repentance to depend on the sinners free-will; then, as soon may the Ethiopian change his skin, or the leopard his spots, as he who had been accustomed to do evil would so learn to do well, that the choice of God would embrace him.

2. Election is of God's sovereign good-will and pleasure, not on account of merit in the chosen, nor of foreseen faith and good works. "He hath mercy on whom he will have mercy." Rom. ix. 18. "Having predestinated us according to the good pleasure of his will." Eph. i. 5. "Not according to our works, but according to his own purpose and grace." 2nd Tim. i. 9. The truth here presented is deducible from the consideration, that the very things which Arminians make the ground of cause of election are the free gifts of God. Thus faith, Eph. ii. 8, "Faith—not of ourselves, it is the gift of God." Phil. i. 29. "Unto you it is given to believe on him." So of repentance. Acts ii. 18. "Then hath God also to the Gentiles granted repentance." Chap. v. 31, "Him hath God exalted to give repentance." How trifling to represent his own free gifts as motives inclining or inducing God to choose the persons on whom he bestows them. Literally it is this. God chose them because of the faith, &c. which he would give them. This the Arminian does not indeed admit; but he gets clear of the absurdity only by denying faith, repentance and good works to be of God's operation! that is by denying the truth of the abovementioned passages with many others. Look at this subject under another aspect. "As many as were ordained to eternal life believed." Acts xiii. 48. Not as many as believed were, or had been ordained. "He hath chosen us in him that we should be holy." Eph. i. 4. Not because it was foreseen we would be holy. In this passage, as every where, holiness is represented as the fruit of election, not the ground thereof—as the effect, not the cause. It comports not with the character of Jehovah to suspend any of his purposes on conditions to be performed by man. Even to imagine that any of the plans of the infinite mind are dependent for their execution on the will of the creature is impious. Between this and a subjection of the will of Jehovah to the caprice of man there is no distinction. Again; If foreseen faith be the election, the sinner chooses God, not God the sinner. Either this, or the sinner's love to God and choice of him in the exercise of faith, must precede the love and choice of God, for the cause must precede the effect. One or the other of these grounds the Arminian must take. Both are untrue. "Ye have not chosen me but I have chosen you." Joh. xv. 16, "We love him because he first loved us." 1 Joh. iv. 19.

The tendency of the whole Arminian scheme is to exalt the sinner in his own estimation, leading his mind from his true natural condition and influencing him to trust in himself. To no part of the system does this apply more strikingly than to that now under consideration. It carries the mind back to eternity and teaches it that even then God saw something good in those chosen to salvation, which influenced his mind in making the choice. But know fond visionary! who dreamst of aught good in any, that when God looked down from heaven upon the children of men, their state universally was that described in the 52d Psalm. "Every one of them is gone back, they are altogether became filthy." Know also, that, as election implies

necessarily the taking of some, while others are left, had the cause been sought in man there could have been no election. Where all were alike, nothing could be or be seen in one, which was not or not seen in all. Either be honest and admit your denial of the doctrine of election, or cease to seek its overthrow by confining God to causes and reasons, conditions out of himself, on which you make his will dependant. Cease to assail Jehovah's sovereignty and say, when speaking of this great mystery, as Christ has said, "Even so Father for so it seemed good in thy sight."

3. Election is eternal. This remark meets the Arminian view of the subject which represents God as choosing, as recording in the book of life, &c. individuals when they comply with the conditions on which the divine choice is said to depend. We have shewn above, that election is not suspended on couditions. It may be stated further, that as God's decrees are eternal, this is so necessarily. "He hath chosen us before the foundation of the world." Eph. i. 4. "God hath from the beginning chosen you." 2 Thess. ii. 13. "According to the enternal purpose, which he purposed in Christ Jesus." Eph. iii. 11. The original word here used to express the eternity of God's purpose is used Rom. xvi. 26, to express the eternity of his Being. Indeed the Arminian view takes from election the nature of a purpose or decree altogether and makes it simply a registering of persons as they comply with conditions. It takes away too all idea of choice, for to record as matter of fact has no choice in it.

4. The election of God is unchangeable. Immortality characterizes all his purposes. "He is of one mind and who can turn him." "My counsel shall stand and I will do all my pleasure." A change of purpose argues imperfection. This can have no place with God. Men may change their plans. It is natural they should. Want of foresight, inability to accomplish the objects undertaken, with a variety of other reasons, often occasion an alteration or abandonment of their purposes. Until however it can be shown that things may and do occur, of which God from eternity had no knowledge, which he has not power to prevent, or which give him a will or inclination different from those he had before, we must receive as settled the truth that "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. xix. 21. Being infinitely perfect he can change none of his purposes for the better. To speak of changing for the worse is too much even for an Arminian. Equally unworthy of him is all idea of remodelling his plans, in accommodation to the changes of his creatures. The passions that agitate the bosoms of men, causing them to alter, do not appertain to him, nor does a want of power to execute. "He is of one mind." "Who hath resisted his will? He worketh all things after the counsel thereof."

From this general account of Jehovah's purposes, the inference is, that election among the most important is unchangeable. Besides, he loved with an everlasting love those that were chosen, and "whom

he loveth he loveth to the end," and to this "that the purpose of God according to election might stand," Rom. ix. 11. "The foundation of the Lord standeth sure, having this seal the Lord knoweth them that are his." 2d Tim. ii. 19. "I will not blot his name out of the book of life." Rev. iii. 5.

The other part of Predestination, as the term is used in the controversy, refers to the reprobation of the non elect. Strongly and bitterly as the doctrine of sovereign unconditional election has been opposed, this has met with opposition still stronger and more bitter. It has been called superlatively "That most abhorrent doctrine of Calvinism." Reprobation includes,

1. A preterition passing by of all the non elect. The whole argument in proof of non election, proves also the truth now to be considered, as election necessarily supposes that some are left. To this we add the following considerations. The great majority of mankind have been left of God to be without the means through which he makes himself savingly known. To them, Jesus Christ, the only Saviour, has never been revealed. The joyful sound of salvation, by his atoning blood has never reached their ears. "Without faith it is impossible to please God." Faith cometh by hearing, and hearing by the word of God. "How shall they believe in him of whom they have not heard?" Plainly they who have been left without the word and the other means of grace, through which a knowledge of God, of the Saviour, and the plan of salvation is made known and without which none can call on God, were not designed of him to obtain everlasting life. "Where no vision is the people perish." Surely He, who knows the end from the beginning, knew from eternity that many nations would be left destitute of the gospel and consequently strangers to the faith that cometh by it. Surely, this destitution is according to his will—of his good pleasure, and surely it follows that they were passed by and left to perish in their sins. Besides, in lands enlightened by the gospel, many live and die who are not made partakers of that holiness without which no man shall see the Lord. Did God design that they should ever partake thereof? If he did, evidently that design is frustrated. If he did not,, the truth of his leaving them to perish follows necessarily. This accords strictly with the declaration of scripture. "Ye believe not because ye are not of my sheep." Joh. x. 26. "Many are called but few chosen." Mat. xx. 16, compared with Joh. xv. 19. "I have chosen you out of the world." These texts clearly teach that when some of mankind were chosen, the others were excepted. Hence Christ says "I pray not for the world," and Paul preserving a similar distinction says, "The election hath obtained it and the rest were blinded," Rom. xi. 7. And again, "God gave them over to a reprobate mind," Chap. i. 28. The same truth shall be asserted when the judge shall say to them on the left hand "I never knew you."

In the passing by of the non elect, some divines have made the whole of reprobation to consist. Thus far they have been willing to

go against the Arminian system on this part of predestination. On the other hand, a few of the Arminian school have conceded this much to Calvanists. It is however, only part of the truth relating to this grand doctrine : for,

2. In reprobation, the non elect were predestined to remain in sin, and for their sin foreordained to condemnation, Plainly God permits some to continue in sin and impenitency even to the end. This, like all things else, is according to the sovereign counsel of his will. All his counsels are determinate. That which he permits he determined should be ; so that continuance in sin, on the part of those who die impenitent, was of old determined. Hence it was said to the prophet Isaiah, Chap. vi. 10. "Make the heart of this people fat, and make their ears heavy and shut their eyes, lest they see with their eyes and hear with their ears, and understand with their heart, and convert and be healed." This passage is referred to by Christ, and given as a reason why he spake in parables to them to whom it was not given to know the mysteries of the kingdom of God. Mark iv. 12. Thus in the doings of Isaiah, the type and of Jesus the antitype we find the decree of God, foreordaining some to remain in sin, carried out. While the elect obtained that which they were by divine grace influenced and enabled to seek after ; "the rest were blinded." God raised up Pharaoh for this very purpose, that he might show in him his power. The hardening of his heart in his continning in sin, was made the occasion of exercising that power. It follows, that his kindness of heart was as really determined as the manifestation of the divine power in him. Hence Paul in citing this very instance and reasoning from it, saith " Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." Rom. ix. 18.

Again, the evil actions of men are all decreed. Take for illustration, the crucifixion of the Lord of glory. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Acts ii. 23. "Herod and Pontias Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatever thy hand and thy counsel determined before to be done," Chap. iv. 27, 28. In the whole of this most wicked transaction, the various parts acted by the tetrarch of Galilee, by the Roman governor, by the Gentile throng, and by the Jewish multitude, had been from eternity fixed and designated to the several actors. " Whatsoever thy hand and thy counsel determined before to be done." All this and this only, they performed : and that too at the very time and in the very way which God had foreordained. Until the hour appointed had come, no man laid hands on Christ, and when they did, it was in every respect according to the manner spoken of. when he taught his disciples "that all things must be fulfilled, which was written in the law of Moses and in the Prophets and in the Psalms concerning him."

Farther. "The Lord hath made all things for himself, yea the

wicked for the day of evil." Prov. xvi. 4. Hence we hear of vessels of wrath fitted to destruction, whom God endured with much long suffering to show his wrath and make his power known. Rom. ix. 22. Christ is made a stone of stumbling and a rock of offences even to them which stumble at the word, being disobedient: *whereunto also they were appointed.*" 1 Pet. ii. 8. Jude is very pointed and says, "There are certain men who were before of old ordained to this condemnation," verse 4. Thus the sure word of prophecy determines that the non elect were not only passed by in God's eternal counsel; but that they were ordained to remain in their sin.

As the elect were not chosen and appointed to life on account of foreseen faith and good works (which we have proved above) so the non elect were not passed by and appointed to death on account of foreseen unbelief and evil works. God's mere good pleasure was the reason of both. "Even so Father for so it seemed good in thy sight." Notwithstanding, for their sins the reprobate are condemned, and for them they will be eternally punished. It is one thing to leave in sin and determine its commission: another to condemn and punish for sin committed. For want of this distinction, the doctrine of reprobation has proved a stumbling block to thousands. Arminians have long prated in misrepresenting the Calvanistic doctrine on this point, maintaining it to be "that God condemns sinners merely because he did not choose them." Not so. Sin is the cause of condemnation. "Judgment came upon all men to condemnation," the reason being, "because all have sinned." In the case of the reprobate sin continues, not being taken away in Christ. For this, condemnation rests upon them and will rest forever. In like manner, guilt merits punishment. The reprobate, continuing guilty will, in consequence thereof, be punished eternally. This the Apostle illustrates at large. Rom. i. 21—24, and in Chap. ii. 8, 9 says, "But unto them that are contentious and do not obey the truth, but obey unrighteousness (God will render) indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." And again, 2 Thess. ii. 12. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

From the above reasoning it is evident, that God did from eternity elect, from among mankind, a certain definite number, chosen individually in Christ, not on account of any thing foreseen in them, but solely according to the sovereign pleasure of his will, while the rest of mankind passed by, were of his mere good pleasure foreordained to remain in sin and for their sin, to rest under condemnation and wrath forever more.

II. ON LIMITED ATONEMENT.

On this subject the doctrine of Arminians is still "that Jesus Christ according to the will of God, made atonement for the sins of all mankind so as thereby to put every one in a salvable state. The orthodox have always maintained "that Christ made atonement for a de-

finite number of mankind only—the elect, chosen in and given to him to be redeemed.

The truth of election and reprobation, above established, affords clear and convincing evidence of a limited atonement. Additional testimony is submitted.

1. All are not saved. "In hell he lifted up his eyes being in torments." Luke xvi. 23. "Then shall he say unto them on the left hand, depart ye cursed into everlasting fire prepared for the devil and his angels." Mat. xxv. 41. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15. These passages, with many others, teach the awful truth, that a portion of the human race will suffer forever, They are not saved. Arminians admit this against Universalists. What, we ask, could have been the object in making atonement for their sins? What the advantage resulting? The redemption of Christ is a perfect one. A full ransom was paid as its price; and yet a portion of mankind are not saved from sin, nor wrath, nor hell. None of the divine works are wrought in vain—not even the smallest: much less that which ranks the chief of all God's doings. According to the Arminian scheme, the great work of redemption was accomplished for every man; yet, in the case of many, it proves fruitless. They are forever lost. The force of this argument is not weakened by saying that Christ died to put all mankind into a salvable state, so that they might be saved if they would: for we immediately reply; all that he did to put those who are not saved into such a state proves fruitless. His sufferings for them effect nothing. Whether he died actually to save them, or to put them into a salvable state. still they are not saved. In either case his doings were in vain. Without insisting on the absurdity of representing Christ as making atonement for and putting into a salvable state, the myriads of mankind whose destiny was fixed in the place whence there is no redemption, prior to the time of his sufferings, we present this topic of argument under another aspect.

The subjects of salvation, were from eternity known to God. This follows from his omniscience. It is a scriptural truth. The glorified were foreknown of God. Christ knew his sheep. In this view, to make the atonement extend to all is to represent the Father as giving his Son to die for those that he knew would not be saved and the Son as laying down his life for many whom he knew not to be his sheep and who would consequently perish. The Holy Spirit knew for whom the purchased redemption was intended and engaged to apply it to them. If it were intended for all mankind, what comes of his engagement, since all are not saved? Restrict his application to a part, and how can it be that one person of the Godhead should engage to purchase redemption for all, while another person, acting in the same counsel, engaged to apply it to some only? Under this aspect, the doctrine of universal atonement is peculiarly unworthy

of the whole Trinity. It destroys the harmony of their engagements and doings in the economy of redemption. Again:

Jesus Christ became surety or bailsman for sinners. Heb. vii. 22. "He was made the surety of a better testament." He assumed the debt which they had contracted. 1 Pet. ii. 24. "He bore our sins in his own body on the tree." They were set to his account. Isa. liii. 6. "The Lord hath laid on him the iniquity of us all." That debt he paid. Tit. ii. 14 "He hath redeemed us from all iniquity." Yea he was substituted in the room and suffered in the stead of sinners. Isa. liii. 5. "He was wounded for our transgressions, he was bruised for our iniquity, the chastisement of our peace was upon him and with his stripes we are healed." To him the claims of divine justice were transferred. On him the demands of the violated law rested. He satisfied justice fully. He fulfilled the law, magnified it and made it honorable. If all this were for mankind generally and all are not saved, where is the equity of Jehovah? Shall not the judge of all the earth do right? But what righteousness can there be in exacting from the surety, in taking from the substitute, the uttermost farthing of the debt and yet holding any, on whose behalf it was paid, liable and treating them as debtors? Either Christ did not pay for all, or justice and the law in the case of some continue and enforce their claims after payment has been made. Under this view, the doctrine of atonement is blasphemy.

2. The atonement and intercession of Christ are coextensive. Being inseparable parts of the same office, all who were embraced in the one have an interest in the other. For whomsoever Christ did the greater he will do the less. His atonement was effected only by all he did in his humiliation. To accomplish it he left the Father's bosom, took our nature upon him and veiled for a time his glory. For this he endured the contradiction of sinners, the contumely which was heaped upon him, the agonies of Gethsemane, the wrath of God, the hiding of his Father's countenance and the accursed death accomplished on Calvary. Will he not intercede for all on whose behalf he thus humbled himself and endured so much? Will he deny an interest in his prayers to any, who were given him to be atoned for by the shedding of his blood? Reason says, no. Christ responds "I pray for them whom thou hast given me." Ascertaining the objects of Christ's intercession we cannot err in viewing them and them only as the objects of his atonement. That he does not intercede for all is evident, because he distinguishes between a part of mankind, which he calls the world and those whom the Father had given him out of the world; and says "I pray for them, I pray not for the world, but for them whom thou hast given me." John xvii. 9. This language shews unequivocally, that there are some for whom Christ does not intercede. The same truth is demonstrated in another way. Christ's intercession is always prevalent. "Him the father heareth always." John xi. 42. Either then, he does not pray for all or his prayers for some are in vain.

This cannot be. Therefore his intercession is restricted to a part. Consequently atonement by his death was not made for all mankind. The great high priest of our profession offered himself an atoning sacrifice for them and them only whom he represents before the mercy seat in the holiest of all.

3. Atonement by the death of Christ has not been made known to all. Myriads have lived and died without hearing of a Redeemer. It is the province of Christ to send forth ambassadors, who may make proclamation of salvation, to remove the darkness that rests upon the earth and to dispel the gross darkness that rests upon the people, to proclaim the acceptable year of the Lord. These he has not done in the case of all. From thousands the vision has been withheld and they have perished. Can the Arminian be sincere in maintaining that Christ died to save, or to put into a salvable state, those who have in the providence of God been kept ignorant of the truth, that a Savior has been provided—ignorant of the plan of salvation—ignorant of an atonement offered? Through delusion he may be sincere ; but his must be a sincerity resulting from blindness of mind and based on improper conceptions of God and his truth. To this part of the argument he cannot oppose even the stale, frivolous objection, that some through unbelief reject the salvation procured for them as well as others. In the case of those referred to there is no room for rejection. Salvation has never been offered to them. It has pleased Him, who worketh all things according to the counsel of his will, to withhold it. Farther,

God withholds from many the communication of those spiritual blessings without which salvation is impossible. Faith is the gift of God. Without it none can be saved, for "He that believeth not shall be damned." Surely it is unworthy of God to say, he intended salvation for all, procured it for all, while from many he withholds faith, without which none can be saved, and which none but he can give. The apostle thought differently when he said, "Rom. viii. 32, "He that spared not his own Son, but delivered him up for us all how shall he not with him also freely give us all things." He rightly judges, that when God had freely conferred the greater gift, he would not refuse the less. Farther, the Holy Ghost is as truly the gift of God as is the Son. "He shall give you another comforter, even the Spirit of truth." John xiv. 16. In this immediate connection Christ settles the question, whether the Spirit is given to all: for he adds verse 17, "Whom the world cannot receive." The economy of the covenant of grace forbids, that the second person of the Godhead should be given to, or for any, from whom the third person is withheld. Add to this, the Spirit is given as a Comforter in the room of Christ. The latter went away that the former might come. To meet the case, the mission of the Holy Spirit must embrace as many as were contemplated in the gift of Christ. Otherwise, to some that mission would furnish no ground of consolation. The Saviour goes away and to them no one is sent to take his place. As the spirit is

not given to all, neither therefore was Christ, in whose room the Spirit came as a comforter.

4. All for whom Christ made atonement were the object of divine love. "God commendeth his love towards us, in that, while we were yet sinners Christ died for us." Rom. v. 8. This evinced love the most ardent, on the part of both Father and Son. It supposes the love among men. "Scarcely for a righteous man will one die," and "greater love hath no man this, that a man lay down his life for his friend." The Father delivered up the Son to death—the Son actually died, not for the righteous, not for friends, but for sinners in a state of enmity. If the atonement be for all, then does this ineffable love embrace all; than which nothing is more untrue. "Esau have I hated." Some are vessels of wrath. There are "ungodly men of old ordained to condemnation." Unreasonable, unscriptural is the thought, that the divine love in procuring an atonement was exercised towards them, who should be hated to eternity. Whom God loveth he loveth unto the end. In this, as in other things, he is unchangeable. Impious is the sentiment that Christ in the hour of his final sufferings, or at any other time, was loving with the full ardor of affection, Judas and others, who like him had gone to their own place, on whom the vials of wrath were already pouring out; or those to whom he will say at last, in the accents of holy anger, "Depart from me, I never knew you."

5. The scriptures limit the atonement by the death of Christ to a certain definite number. John x. 15, "I lay down my life for the sheep." In the same connection, verse 26, Christ addressed himself to certain ones that came to him with an infidel question, saying' "Ye are not of my sheep as I said unto you."

Frequently he expressed himself as knowing his sheep and giving his life for them only. The distinction which he made on earth shall be carried out at the jndgment seat. Then shall the sheep be on his right hand, the goats on his left. Again, John xvii. 2, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." v. 6, "I have manifested thy name to the men whom thou hast given me out of the world." In the second they are distinguished from the world out of which, or from among whom, they had been taken. The object in giving them was, that they should receive eternal life. This he procured for them by his death. i. Thess. v. 10. "Who died for us, that we might live together with him." Plainly his death is here restricted to that part of mankind that were given him, which part is, in express terms, distinguished from the remainder. Again, Acts xx. 28, "Feed the church of God, which he hath purchased with his blood." This exhortation is enforced by the considerations, that grievious wolves should enter, not sparing the flock; and men should arise speaking perverse things, to draw away disciples after them. Did these form part of the church of God purchased with his blood? Verily their character, conduct and end shew them to be distinguished

from it in a marked and awful manner. The grievous wolves, the perverse men were never bought. Christ's precious blood was a ransom for his sheep, not for the wolves that scatter and devour them. Again, Eph. v. 23, "He is the saviour of the body." This term is synonimous with *church* used in the context. The connection marks it as one peculiarly distinctive. Paul is enforcing the relative duties of husbands and wives, who stand in such relation to each other as Christ and the church sustain. "The husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the body;" teaching that Christ is the head, the church his body mystical. An union of the closest kind is between him and her. Are all mankind thus closely united to the Lord Jesus? Do they in general constitute his mystical body? Are all taken into marriage union with him? Verily no. The church exclusively is the body of which he is the head and Savior. Consequently for her members and them only, he gave himself an atoning sacrifice. The terms *sheep, given ones, church, body*, as used in the preceding texts are strikingly distinctive, expressing a certain definite number of mankind to whom atonement by the death of Christ is limited. In many passages other terms equally distinctive are employed to point out its objects. They are called *the people whom God foreknew, the elect, the chosen in Christ, vessels of mercy afore prepared unto glory, the seed of Abraham spiritually, children, a remnant according to the election of Grace, &c. &c.* These restrictive appelations furnish proofs so positive and direct against the universal atonement for which Arminians contend, that they have endeavored, by every subtilty, and even by manifest perversion, to take off their edge. Turn them aside they cannot.

The fact that the subtle Arminius himself, the learned and eloquent Episcopius, his immediate successor, the plodding Limborch, the crafty Whitby, the perverting Clark, and the whole host of polemic writers in the same school have had recourse to sophistry, perversion and other means which the truth needs not, yea, scorns to employ, demonstrates the precision with which the Holy Ghost has set forth the doctrine of a definite atonement made for a distinct, limited number. Lest this should be thought gratuitous, we give the following specimens of evasion in common use by Arminian writers.

"Christ died *absolutely* for some, and *conditionally* for others." When resorting to this subterfuge, they admit, that the passages cited above restrict the death of Christ to a limited number, and then say, he died for these absolutely, but for all others conditionally. Such a distinction the scriptures no where sanction. Again, "These texts (such as those cited above) speak of the application of redemption, not its procurement." The very contrary is the truth in some, while in others, both the application and procurement, as inseparably connected and co-extensive, are presented. The laying down the life, the purchasing, &c. properly respect the procurement. The Savior of the body, the giving of eternal life, &c. respect both.

Again, "Though these texts speak of a part, it is not to the exclusion of the others." In the passages above illustrated, we have shewn that "the others" are excluded. Thus while Christ says, "I lay down my life for the sheep," he says to and of others, "Ye are not my sheep." The connexion and the descriptions given of those for whom he died clearly exclude all others.

III. OF TOTAL DEPRAVITY.

Much latitude has been taken by Arminian writers in explaining this part of their system. Some admit Adam's sin to be chargeable in greater or less degree upon his posterity; but not to such extent as to cause entire corruption, or depravity of nature. Others make his sin to effect his posterity only privately, so as to occasion simply the want of original righteousness. Others, and by far the greater number, assume the Pelagian ground and deny original sin altogether. Different as are their views, they are unanimous in opposing the doctrine that "All mankind, descending from Adam by ordinary generation, are, by his first sin, which is imputed to them, wholly depraved in all the faculties and parts of soul and body."

In illustration of this doctrine, before entering on its immediate proof, we remark, that the covenant of works was made with Adam as a public person, he being appointed of God the head and representative of his posterity. His entire history before the fall evinces his public character, and shows that the whole human family was viewed in him. All directions relating to the conjugal relation, for example, appertained to them as well as him, and still continue. The penalty threatened to disobedience affects all. "In Adam all die." "By one man's offence death reigned by one." In violating the covenant he acted in his public character; but the covenant being broken, he ceased to act in that capacity, no longer sustaining a federal relation to his posterity. Hence his first sin only is imputed to them. Also, they only who descend from him by ordinary generation are chargeable therewith; so that Christ, though he is really man, is not involved in the transgression. His conception was in an extraordinary way, and he was the seed of the woman, not as to personality, but only as to humanity. The doctrine thus illustrated is established by abundant scripture testimony.

Rom. v. 12, 19. "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned." Verse 15. "Through the offence of one many be dead." 16. "The judgment was by one to condemnation." 17. "By one man's offence death reigned by one." 18. "By the offence of one judgement came upon all men to condemnation." 19. "By one man's disobedience many were made sinners." In all these passages the apostle takes for granted and strongly asserts, without waiting to give proof, the imputation of Adam's first sin, to all mankind. He is reasoning in illustration of justification through the imputed righteousness of Christ, and unfolds this great mystery by a

lengthened comparison between the imputation of the sin of the first Adam and that of the righteousness of the second Adam. He speaks, as though the doctrine of original sin in his age was universally received—as though it was a doctrine so well established that he might, without fear of being gainsayed, reason from it as a first principle. Even if this had not been the case, his authority makes the declarations undeniable proof. The language he employs is explicit. "By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." Death was the penalty annexed to the violation of the covenant of works. "In the day thou eatest thereof thou shalt die." It is called the wages of sin. On whomsoever the penalty is inflicted, the violation must be chargeable. Wheresoever the wages are given, that for which they are paid must be found. Common observation in every age demonstrates what the apostle asserts, that death—this penalty—these wages—hath passed upon all men. Infant children, incapable of actual transgression, die. Their being born mortal, the sufferings they often endure, their death, all attest the truth that they have sinned. In their case actual sin has no place, Arminians themselves being judges. A better judge determines the matter. Rom. v. 14. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Never sinning in their own persons and yet bearing the penalty, receiving the wages of sin, they must be chargeable through another. This the apostle declares, "By one man's offence, death reigned by one," and "By one man's disobedience many were made sinners." Corroborated by 1 Cor. xv. 22, "In Adam all die."

A similar chain of argument may be made from the judgment to condemnation said to have come upon all men. God is the judge. Most just and right is he. Those whom he condemns must be guilty. As all are condemned, so therefore upon all guilt rested. Infants cannot be guilty by personal transgression. Besides, the judgment to condemnation is represented as past, showing that from the first, the sentence was pronounced. "All were by nature the children of wrath." Eph. ii. 3. "By the offence of one, judgment came upon all men to condemnation." Whether therefore we reason from the penalty incurred, or the condemnation pronounced, the conclusion that Adam's posterity have sinned and are consequently guilty and condemned in him, is irresistable. By this sin they are all totally depraved.

Whatever corruption of nature Adam contracted by his first transgression, the same is conveyed to all his race. He begat a Son in his own likeness, after his image. Gen. v. 3. The image of God in which he had been created was gone. The reverse of that he now bare. Himself corrupted, his corruption descends to his children. According to a universal law of nature that "like produces like," it could not be otherwise. Job understood this and said, "Who can bring a clean thing out of an unclean? Not one." Chap.

xiv. 4. The man after God's own heart, under full conviction of his sin, was ready to acknowledge, that length of time, or farther removal from our first parent in the line of ancestry, did not change the condition of those that spring from him. "Behold I was shapen in iniquity and in sin did my mother conceive me." Ps. li. 5. Job and David spake by the influence of the Holy Ghost. They stated general truths equally applicable to all others as to themselves.—The one speaks of uncleanness, the other of iniquity and sin in such manner as to shew that they referred expressly to corruption of nature, communicated by parents to their offspring. Pertinent to this same purpose is the saying of Christ to Nicodemus, John iii. 6, "That which is born of the flesh is flesh." This he gives as a reason evincing the necessity of regeneration, spoken of in the preceding verses. Flesh is contrasted with Spirit and denotes, as it still does when such contrast is instituted, the corruption of nature. As certainly therefore as all mankind spring from Adam, so certainly are they all corrupt. Otherwise they would be born of the flesh and yet not be flesh. When Arminians object that Christ speak of man physically, and intends by the term flesh, mere frailty of nature, they only shew the weakness of their plea. Flesh when opposed to Spirit is never used in such sense. Besides, whence comes frailty of nature even physically? It comes from man's condition morally. Before corruption, there was no frailty. Since, it is universal. The objection confirms the truth to which it is opposed.

Other scriptural declarations establish the doctrine under consideration. Gen. vi. 5. "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart, was only evil continually." In this declaration God condescends to every imagination of man's thoughts, and pronounces all to be only and continually evil The very first conception of the human heart shows that heart to be defiled. So does every one of the succeeding countless number, until grace is given to restrain the corruption from which they emanate. To evade the force of the above declaration, Arminians confine its application to the generation of men living immediately before the deluge, and make the whole evil spoken of refer to personal sin. This comes far short of the representation made in the passage. It exhibits God as doing what he never did—destroying the innocent with the gulity; inasmuch as thousands, who never sinned by personal transgression, perished amidst the avenging billows of the flood. It makes this scripture of private interpretation, and contradicts the sentiment often taught in others equally full and pointed. The false gloss is exposed particularly, by comparing it with Gen. viii. 21, where, after the whole of that generation had passed away, except Noah and his household, the same idea is expressed in language exactly similar, and applied to those that were afterwards to people the earth. "And the Lord said, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth." The over-

whelming judgment of the Almighty had not changed the corrupt nature of man. He is still depraved. God assigns this as a reason why he would not again curse the ground. As if he had said, though for a similar reason I have once destroyed man from the face of the earth, that I might display my justice in one dread example, henceforth I will exercise my mercy and shew my clemency. Were I strict to mark iniquity, I must still go on to destroy, for "the amagination of man's heart is evil from his youth." "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me and the souls which I have made." Man's condition calls for pity and he shall have it. Between the promise of God not again to destroy and the reason assigned, there is an inseparable connection. Thus the exercise of mercy in sparing the world, is standing evidence of man's corrupted state. Add to the above scripture testimony Ps. liii. 1—3. "Corrupt are they and have done abominable iniquity. God looked down from Heaven upon the children of men to see if there were any that did understand, that did seek God.—Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one."

The humble disciple of the cross, in searching the scriptures, in investigating the plan of salvation and in studying to become acquainted with his own heart, will find many additional reasons in support of this doctrine. We barely suggest the following.

1. Experience teaches that all are depraved. Among the myriads of human beings that have sprung from Adam, no one has been found naturally inclined to good. All are as prone to iniquity as are the sparks to fly upward. Why is there no exception? Unless entire unholiness appertained to the root, one of the branches at least, or more, might be expected to shew some evidence of holiness. But no. "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God." Rom. iii. 10, 11. Arminians, when pressed on this point, say children learn to sin by imitation; and thus endeavor to account for the truth which experience teaches. It is passing strange, that, if none are corrupt, every one should be prone to imitate the evil and the evil only. A much better account is given by the apostle, Tit. i. 15. "Unto the pure all things are pure; but unto them that are defiled is nothing pure; but even their mind and conscience is defiled." With this agree the words of David, Ps. liii. 3. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."

2. Regeneration implies previous corruption. "Except a man be born of water and of the Spirit, he cannot enter into the kingdon of God." John iii. 6. Water is the emblem of purification. The Spirit quickeneth. To be born of water and of the Spirit shews the necessity of being purified and made alive. Plainly then, before regeneration, all are impure and spiritually dead. "You hath he quickened, who were dead in trespasses and sins." Eph. ii. 1. And wherefore

dead? "In the day thou eatest thereof thou shalt surely die." Spiritual death is the fruit of Adam's sin. "In Adam all die." 1 Cor. 15, 22.

3. If there be no original sin, the death of Christ can have no respect to infants, dying before they commit actual transgression. They enter heaven by virtue of inherent holiness, not through the merits of the Redeemer's righteousness. Having no sin they need no atonement. Arminians, finding themselves driven by this absurdity to the last ditch, endeavor to rally under another banner. Hence their theory that Christ removed whatever evil was contracted by Adam's sin. This is a plain admission of the truth they so stoutly deny, until driven to the last resort. The subterfuge however does not avail. It involves the equal absurdity that corruption continues as a principle universally operating, notwithstanding their pretended removal of it by the death of Christ. How superlatively absurd also to talk of original sin being removed from adults, who die impenitent. This is to divide Christ and his righteousness with a witness.

To the whole doctrine above stated and proved Arminians' object, that it would have been unjust in God, to involve all in guilt for the sin of one. This objection is based upon the denial, made ignorantly or otherwise, of Adam's public character. That he represented his posterity is above established. There is no injustice in charging upon the represented the guilt of the representative. If any man is disposed to quarrel with God for constituting the first man the head of his race, let him settle the matter with the judge of the whole earth. Just and right is he. That guilt is chargeable upon all by reason of Adam's first sin, we have proved by several considerations. It suffices now to repeat, "By the offence of one judgment came upon all men to condemnation. With God there can be no condemnation where there is no guilt. Condemnation upon all implies guilt in all. Whether the justice of Jehovah is more assailed by teaching that he has a right to do what he will with his own, or by representing him as condemning where there is no guilt, the impartial can determine. They can determine too how consistent, and how honest Arminians are, when at one time they urge the above objection, and at another, speak of Christ removing by his death all the evil incurrred by Adam's sin.

IV. OF EFFECTUAL CALLING.

The chief points of controversy touching this doctrine are, Whether, besides the external call given in the gospel, an immediate, special call by the Holy Spirit working in the heart, is necessary to conversion. 2. Whether the efficacy of the grace put forth in effectual calling depends on the will of the sinner, he being able to admit it if he will, or so to resist as to render it ineffectual.

Arminians teach that the external call, accompanied by "common grace given to all," is sufficient. They teach also, that it depends on the sinner to render the grace given efficacious; and that he can so resist as to render it ineffectual. Calvinists have always main-

tained the indispensable necessity of the internal call by the Holy Spirit, and the irresistible efficacy of divine grace operating in that call. For the sake of brevity we unite the two points in this discussion.

The external call, given more indistinctly in the light of nature and more fully in the scriptures, we admit and mantain. Also, the "common grace," or as we prefer to call it, the common operations of the Holy Spirit, accompanying that call. We also admit and maintain, that at the commencement of the call, the sinner can and does resist; yea, cannot but resist, being unbelieving, rebellious, disobedient. The inquiry then is simply as to the necessity of the internal call by the Spirit, and whether an object of this call can obey or resist, according to the pleasure of his will. The following considerations will satisfy for establishing the truth.

1. The external call, accompanied by the Spirit's common operations only, is insufficient to cause the reception of the divine word. This is fully recognized by the Psalmist, when he prays, Psal. cxix. 18, "Open thou mine eyes, that I may behold wondrous things out of thy law." By the apostle also, Eph. i. 17, 18, "That God may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, &c. "Were the Spirit's common operations attending the outward call all that is necessary on the part of God, such prayers would be superfluous." To open and enlighten the eyes of the understanding imply more. Otherwise, all who have the outward call would see and know; which plainly they do not. Christ himself preached the word to the two disciples going to Emmaus. "Beginning at Moses and all the prophets, he expounded unto them in all things the scriptures concerning himself." Luke xxiv. 27. Under no circumstances can the ministrations of the word be conceived to have more power than in those referred to in this instance, Christ the preacher, former disciples the hearers, the things concerning himself in all the scriptures the subject, the occasion peculiarly favorable, their minds previously turned to the subject, for they had talked, communed and reasoned together of all things which had happened; and yet all this was insufficient until "He opened the eyes of their understanding, that they might understand the scriptures." A striking illustration of the same truth, is recorded Acts xvi. in the case of Lydia, who, in common with others, waited on Paul's preaching: but until "the Lord opened her heart" the word was not received. This is the one thing without which the word must be ever ineffectual. Moses as is recorded in Deut. xxix 2, 3, preached to the children of Israel. His preaching was enforced by all the mighty signs and miraculous doings, which their eyes had seen. But the word was not received. The reason is given in the iv. verse. "Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day." These instances shew clearly that the outward call and "common grace" may both

be had under the most favorable circumstances, and yet the word, in which the call comes, be neither received nor understood: the reason being, not the sinner's resistance, but because the Lord opens not the heart, nor enlightens the eyes to receive and understand. How preposterous to represent, as effectual to salvation, the external call by the word, when there is neither reception nor understanding of the word. So far is such a call, unaccompanied by the special power of the Spirit, from being effectual, that it proves to be the occasion of greater obstinacy, more determined disobedience and the savor of death unto death. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that *are called*, Christ the power of God, and the wisdom of God." 1 Cor. i. 23, 24. We reason,

2. From the condition of the sinner. His total depravity is above established. That truth is set forth in a manner peculiarly pertinent to our present purpose in many parts of scripture. Eph. ii. 1. "You hath he quickened, who were dead in sins." Chap. iv. 18, 19.—"Having the understanding darkened; being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, &c." Rom. viii. 7. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." 2 Cor. iii. 5. "Not that we are sufficient of ourselves to think any thing (good) as of ourselves; but our sufficiency is of God." 1 Cor. ii. 14. "The natural men receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This description is applicable to the whole human family in a state of nature—that state in which the call comes to sinners. In a physical or natural point of view how vain would it be to call upon a dead man, expecting him to hearken and obey; or, to address a blind man, hoping that he, without the power of vision, would see. Equally vain are the expectation and hope, that the mere external call, addressed to men in a state of moral, spiritual death and blindness, is sufficient to secure obedience or occasion vision. It requires the quickening, the enlightening influence of the Spirit to render it effectual. This influence is not put forth in his common operations; for, as above, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned," and yet he may have these common operations. Arminians being judges, "common grace," is his. Nevertheless the man receiveth not, neither can he know. The reason is; discernment is through such power of the Spirit as he with all his "common grace" has not received. His is "the carnal mind," which as matter of fact "is not subject to the law of God;" and which in point of capacity "cannot indeed be."

If it be asked, with what consistency, or to what purpose then does God make a call in the gospel? or how can he expect men in such

a state to hearken and obey? We answer briefly, though the sinner has lost all power, God is thereby divested of no right. Though none but the elect are called savingly, the rest are left without excuse. As to His expectation of their hearkening and obeying, it has no place with him. "Whom he did predestinate, them he also called," not with an expectation, but with an infinite certainty, that his call would not be in vain. We ask in turn, if God calls, expecting the sinner to hearken, what comes of the divine expectation, when thousands, even to the end turn an ear more deaf than the adder's? Whom God calls effectually he influences by the special power of his Spirit. From them, whom he calls only externally, he withholds that power. They in consequence do not—cannot come. "No man can come to me, except the Father draw him." Joh. vi. 44. This brings us to reason,

3. From what God does in turning the sinner to himself.

As above, he opens the heart to receive his word, and enlightens the eyes to see the things contained in his law. Add to these, Eph. ii. 5. "Even when we were dead in sins he hath quickened us." Chap. iv. 6. "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Ezek. xxxvi. 26, 27. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you and cause you to walk in my statutes." 1 Pet. i. 3. "Who according to his abundent mercy hath begotten us again." It is not by the external call, nor by the Spirit's common operations, nor by both, that the change presented in these texts is effected. If it be, all who enjoy them would be quickened. would have given to them the light of the glorious knowledge of God, would be caused to walk in his statutes, and be again begotten to a lively hope. No, it is effected by a power, the exceeding greatness of which is the same with that which wrought in Christ Jesus, when he was raised from the dead. Eph. i. 19, 20.

This work of God is set forth by various other metaphors exceedingly strong. It is called "regeneration and the renewing of the Holy Ghost." Tit. iii. 5. It is compared to a resurrection. Col. ii. 11, 13. It is spoken of as a creation. Ps. li. 10. To regenerate, to raise from the dead, to create, is too strong language to denote an effect caused by any thing short of the Almighty power of God. Of similar import are the divine promises, Jer. xxxii. 40. "I will put my fear in their hearts." The apostolic declaration, Phil. ii. 13. "It is God that worketh in you both to will and to do," and the earnest prayer 2 Thess. i. 11. "That our God would count you worthy of this calling and fulfil all the good pleasure of his goodness and the work of faith with power."

The scriptures cited on this subject, cuts up by the roots, the Arminian notion that by moral suasion, the sinner is induced to hearken

to the call, to obey and turn to God. And that the Spirit as the efficient cause is distinguished from the instrumental cause; both the word, and those that by it enforce obedience. 1 Thess. i. 5. "Our gospel came to you not in word only but also in power." 1 Cor. iii. 6, 7. I have planted, Apollos watered; but God gave the increase: So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

It remains to be considered whether the Holy Ghost in calling the sinner can be so resisted as to render his call ineffectual. To this we attend.

4. A little attention to the reasons given in illustrating the three preceding particulars will evince the absurdity and impiety of the Arminian doctrine touching this part of the subject. We have demonstrated that the Almighty power of God exercised by the special agency of the Spirit is employed in effectual calling. The question now is, can that power be frustrated? It is the Almighty power of Him, who knows the end from the beginning, who does what seemeth him good, whose hand none can stay. It is exercised in those, whom he from eternity "predestinated to be conformed to the image of his Son," who are declared to be "the called according to his purpose;" and being called, to be justified and glorified. Rom. viii. 29, 30. It is exercised in such manner, that the effect is represented as a renewing by the Holy Ghost, a quickening of the dead, a creation, &c. Shall it be frustrated? Oh! the exceeding impiety of the sentiment that the sinner is able to resist to the end such power so exercised. Again, when God promises to "take away the stony heart and to give a heart of flesh, who—what will hinder him from effecting the change contemplated? Is the sinner stronger than God? Is his free will, perverse and depraved as it is, an overmatch for efficacious, all powerful grace? When the heart is actually opened, as in the case of Lydia, matter of fact demonstrates the prevalence of the Spirit's power. So it does in every instance where individuals are called out of darkness into God's marvellous light.

On this point, Arminians fail to distinguish between the inclinations of the human will, under the power of corruption and under the influence of saving grace. They reason rightly, that in effectual calling the freedom of this faculty is not destroyed—the will is not forced; but they are silent as to the change wrought upon it by the Spirit in making the call. So long as the sinner is under the power of corruption he wills to disobey; but when he is brought to be influenced by grace, he yields a voluntary obedience. He is not forced to act against his consent, but is made willing in the day of divine power. God works in him to will—not evil—but good. He wills accordingly. God draws him. He runs hard after God. The cords of love apprehend him. He is willingly apprehended of them. Thus by an irresistable power, operating in his heart, a radical change is effected. From resistance he is brought to acquiescence. Being formerly inclined to evil only, his inclination is now to good.

The things which he freely chose and delighted in before, he now as freely rejects and abhors: while voluntarily, he chooses and delights in the things that had been hated. Blessed change! experiencing which the sinner finds himself transformed to a believer—his resistance broken, his will rescued from evil, its freedom worth possessing, for now his inclination is to things worthy an immortal, rational being. True he has been drawn; but it was by an influence as soft and sweet as the cords of love. He has been made to yield; but it was by a heavenly power to which he cheerfully submits; rejoicing in being made to succumb, and expresses his gratitude by saying as in Jer. xx. 7. "O Lord thou hast persuaded me and I was persuaded, thou art stronger than I and hast prevailed." He feels a voluntary, joyful, thankful acquiescence and will forever express it, by "shewing forth the praises of him, who hath called him out of darkness into his marvellous light."

V. OF THE SAINT'S PERSEVERENCE.

On this subject Arminius hesitated in avowing openly an opinion contrary to the established doctrine of the Belgic and other Reformed churches. Some of his disciples, while he lived, and his followers, since his death, have strenuously maintained that "Saints may and in some instances do, fall totally and finally from saving grace and eternally perish." The doctrine of Calvinists is, "True believers can, neither totally nor finally, fall away from grace, but shall persevere therein to the end and be saved." The inquiry is not, whether any who profess the name of Christ and seem for a time to have grace, may fall away and perish. Nor whether truly gracious persons may fall into sin and fall far, so as to give but little evidence of grace. Calvinists admit both. The question to be settled is, "Shall every true believer persevere in grace to the end and be saved?" The doctrine of Election, limited Atonement, and Effectual calling, severally demonstrated above, bear ample testimony to the truth of the saint's perseverence. "The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his." "If while we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life." "Whom he called, them he also justified—glorified." In addition, we establish the truth,

1. By the nature of the covenant of graoe. This covenant is set forth in Jer. xxxii. 40. "I will make an *everlasting* covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Neither the stability, nor the blessings of this covenant are suspended on conditions that can fail. The parties are unchangeable. "It is ordered in all things and sure." To those represented in Christ, it is a testament, in which God bequeaths freely the benefits conferred. Its everlasting, sure, testamentary character evinces the perpetuity of all its blessings. Among these, faith and the other graces of the

Holy Spirit are prominent. They are therefore perpetual. He who is once put in possession of them shall continue therein to the end.

If saints fall from grace, it must be, either because God forsakes them, or because they withdraw from him. Besides these no way in which it can happen is conceivable. Against both the covenant of grace affords ample security. "*I will not turn away from them,*" and "*they shall not depart from me.*" This is the engagement of Jehovah to every one brought into a gracious state; an engagement that he will continue with them for good and keep them, through his fear put into their hearts, from departing from him. As soon may the everlasting covenant be broken and Jehovah's engagement violated, as saints shall fail to persevere in grace. "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord." Isa. liv. 10. In the verse preceding, speaking to the same effect he says, "I have sworn." So that "by two immutable things in which it was impossible for God to lie we have strong consolation." We reason,

2. From the promises of the covenant. These like its nature establish the truth for which we plead. They are yea and amen in Christ the covenant Head. Isa. lix. 21. "This is my covenant with them saith the Lord. My Spirit that is upon thee and my words which I have put in thy mouth shall not depart out of thy mouth from henceforth and forever." The word as the means and the Spirit to give it efficacy shall be continued. Again: Hos. ii. 19. "I will betroth thee unto me forever." A promise securing an everlasting marriage relation between Christ and the believer. Farther; John x. 28. "I give unto them eternal life and they shall never perish," with chap. xiv. 19. "Because I live ye shall live also;" and Col. iii. 3, 4. "Your life is hid with Christ in God. When Christ, who is your life shall appear, then shall ye also appear with him in glory." These promises are so full, plain and pointed, that comment is unnecessary. To the notion of true believers falling away from grace, they contain as many contradictions as they do phrases; while every phrase is burdened with the doctrine of final perseverance. Believers have eternal life as a free gift, it is hid with Christ in God, because he lives they shall live, they shall never perish. So far from it, when Christ, who is their life shall appear, they shall be seen in glory with him. We reason,

3. From the gifts conferred on believers. In a passage before cited, Christ says, "I give eternal life." John v. xxiv. "He that believeth on him that sent me, hath eternal life, and shall not come into condemnation." 1 John, v. 13. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." How *eternal* if the living principle may be lost, and they perish in everlasting death? Again, the Holy Spirit is given them, John xiv. 16. "He shall give you another comforter." This gift is continued; "that he may abide with you for-

ever." "He dwelleth with you, and shall be in you." The Spirit seals believers, and is the earnest of their inheritance. For these with other purposes is he given. Eph. i. 13. 14. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemtion of the purchased possession." The seal among men is sacred. What it ratifies cannot be disannuled; what it marks cannot be claimed by another; what it once impresses is safe. The sealing of the Holy Ghost answers all these ends. An earnest is "somewhat given in hand, as assurance that what more is promised, shall be given in due time." Though men may fail to meet their engagements, and thereby forfeit the earnest given, God cannot. The inheritance of every believer is then secured to him. Again; Christ is given. John iii. 16. "God gave his only begotten Son that whosoever believeth in him *should not perish*, but have everlasting life." In him all good things are secured. Rom. viii. 32. "How shall he not with him also freely give us all things. Farther: Grace is given. 1 Cor. i. 4, 8, 9, "The Grace of God which is given you by Jesus Christ, who shall also confirm you unto the end;" the reason being, "God is faithful, by whom ye were called to the fellowship of his Son." It is worthy of remark that each of these passages connects with the gift mentioned, the doctrine of perseverance. Thus the life given is eternal; the Spirit abides forever: Christ was given, that whosoever believeth on him should not perish, but have eternal life; and the grace bestowed is confirming in its character. This grace is compared to *a root within*. Matt. xiii. 21. Is called *the anointing which abideth*. 1 John ii. 27. The *seed that remaineth*. Chap. iii. 9. and *a well of water springing up to everlasting life*, &c. All these metaphors imply, that grace in the believer is abiding. In reasoning from the nature of God's gifts, many considerations might be presented. One shall suffice for our present purpose. "The gifts of God are without repentance." Rom. xi. 29. Being freely given, they shall never be recalled. Nor shall the believer loose them, for this would render their bestowment in vain. Their nature evinces them to be inalienable, and proves that he on whom they are conferred shall continue in possession. He shall therefore persevere in grace, one of the gifts with which the enjoyment of all others is is inseparably connected.

We reason:

4. From the union of believers with Christ. To him they are united in the closest manner. John xv. v. "I am the vine, ye are the branches." I Cor. xii. 27. "Ye are the body of Christ and members in particular." Eph. v. 30. "We are members of his body, of his flesh and of his bones." John xvii. 21. "That they all may be one, as thou, Father, art in me and I in thee, that they may be one in us." Believers form the mystical body of Christ, being by faith united to him the living head. Each one is a member in particular. No reason has been assigned, nor can ever be, why this union should be constituted, and again dissolved. Christ is the Savior of the body.

The idea of its being maimed or mutilated from time to time, by the excision or dropping off, of members, comports not with the character of his salvation. He heals diseased members, does not exterminate them. In all his sufferings on earth, not a bone of his natural body was broken; and gross indeed would be the idea that from that body glorified, members might perish or be torn away. Perhaps not quite so gross but certainly as unreasonable and unscriptural is the idea that from his body mystical, any component part may be separated. If one may, so may another, so may all, and thus the body of Christ, of which he is the Savior, be marred, rendered imperfect or exterminated. He will not act in a manner too unnatural—too cruel to find comparison. "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." Eph. v. 29.

Under another metaphor, this mystical union is presented. Christ and the believers are married to each other. In this relation, two become one flesh. Eph. v. 31. When the bride betrothed in faithfulness and forever, ransomed by the blood of her bridegroom, caused to incline her ear and to forget her father's house, is united in holy wedlock to the beloved of her soul, who gives himself to her, shall this marriage union be broken off? (Shall that which God has joined together, be put asunder?) The love that constrained her, that was the spring of her affection is everlasting and produces increasing love in her. Shall this holy love, mutually exercised, be lost; and in its room corresponding hatred be cherished? Christ's love is not thus set upon objects, is not thus trifling or to be trifled with; nor is the love wrought in the renewed soul thus capricious, changeable and evanescent. Under which ever of these similitudes then, we view the union between Christ and believers, its indissoluble character is presented—love, such as is cherished to one's own flesh is shown to be exercised mutually. Well might an inspired Apostle, setting opposition at defiance, put the question, "Who shall separate us from the love of Christ?" And well might he in accents of holy confidence answer, "I am persuaded that neither death nor life—nor any other creature, shall ever be able to separate us from the love of God, which is in Jesus Christ our Lord." Arminians must find some way in which the union between Christ and believers can be broken off, and yet the love connected with that union be continued before they can successfully gainsay the doctrine of the believer's perseverance. We reason,

5. From Christ's intercession. He says to Peter, Luke xxii. 32. "I have prayed the Father for thee that thy faith fail not." In his intercessory prayer Joh. 17, are these pointed petitions. "Holy Father keep through thine own name, those whom thou hast given me." "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "Sanctify them through thy truth." "Neither pray I for these alone, but for them also which shall believe on me throngh their word." "Father I will that they also whom thou hast given me be with me." He con-

tinues to intercede ; for "He ever liveth to make intercession for us." Heb. vii. 25. His prayers are all prevalent. "Him the Father heareth always." When he prays for the preservation and sanctification of all believers, pleading his will that they may at last be with him ; either his prayers turn out to be fruitless and in vain, or the objects of his intercession are kept in a state of perseverance.

It is worthy of Arminians to represent the great High Priest of our profession as interceding on behalf of those given him, for a time and then giving over his intercession. Their system imputes to God, change, inconsistency, folly in much that he undertakes for sinners. It is consistent with itself in teaching that Christ after interceding months, or years for a believer may cease and intercede no more for him. Yea, that all his intercessory acts in such cases are ineffectual, useless, nugatory. Such is the true import of the doctrine that "saints may, and often do, fall totally and finally from grace. We cite,

6. Explicit scripture declarations. Phil. i. 6. "He that hath begun a good work in you will perform it until the day of Jesus Christ." 1 Pet. i. 5. "Who are kept by the power of God through faith, unto salvation." 2 Thess. iii. 3. "The Lord is faithful, who shall establish you and keep you from evil." Ps. xxxvii. 24, 28. "Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand. The Lord loveth judgment and forsaketh not his saints." Job. xvii. 9. "The righteous also shall hold on his way." Prov. iv. 18, "The path of the just is as the shining light that shineth more and more unto the perfect day." 2. Tim. ii. 19. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Joh. x. 28, 29. "They shall never perish neither shall any pluck them out of my hand." No man is able to pluck them out of my Father's hand. Chap. xvii. 12. "Those that thou gavest me I have kept and none of them is lost." Rom. viii. 29, 30. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified."

A COMPEND
OF ECCLESIASTICAL GOVERNMENT AND ORDER.

[PUBLISHED IN OVERTURE.]

CHAP. I.

FIRST PRINCIPLES.

1. The Lord Jesus Christ, the only King and Head of the Church, has instituted in it a system of government and order. The government of the church, thus rests on the foundation of Divine institution.

2. The government of the church is spiritual in its nature. Its laws, its judicatories, its discipline are all of them spiritual; and enforced by spiritual motives.

3. The form of Church Government is regulated by scripture. It is not left to the exercise of either human prudence or caprice; but is definitely prescribed by the Lord Jesus Christ; and exhibited to us in the sacred writings. The church has thus Divine right for the form as well as the institution of her government.

4. The form of government prescribed by the Head of the Church is representative. It is administered by presbyters, and is therefore called presbyterian. The power of government is not committed to a diocesan bishop, nor to the body of the faithful, but to the church representative. To presbyters whom the members of the church choose, to bear rule over them in the Lord.

5. The distinguishing principles of Presbyterianism, are—First, the parity of the ministers of religion: all who minister in word and sacrament have equal power in the exercise of government. Secondly, That there are presbyters who do not minister in word and sacrament, but only bear rule in the church; and that these elders have equal authority in the government of the church with those who both minister and bear rule. Thirdly, A subordination of judicatories: namely, sessions, presbyteries and synods; the superior having over the inferior judicatory original as well as appellate jurisdiction.

6. The government of the church is ministerial; rulers, are the servants of the Lord Jesus Christ; act in His name, and by His authority. To them He has committed the keys of government; but their power is ministerial, not legislative.

7. Church government is to be exercised for the good of the church which is the body of Christ. Acts of government which do not promote the edification or interests of the church are not authorized by the power which he has given to his servants.

8. The church holds her government independently of all human authority. She has received it from the Lord Jesus Christ; and upon him alone is she dependant. No civil power, or human authority therefore may interfere with the church in the exercise of her government.

CHAPTER II.

Sec. 1. Of the Church.

1. The church is the whole body of the faithful, these forming one general visible church, or covenant society on earth. But, the ignorance and other imperfections of the members of the general church visible have separated them into different sects, or particular churches so that there is not an administration of gospel ordinances and government common to the whole.

2. We have the authority of scripture for giving the name church to such of the professed disciples of Christ Jesus as are united together under one visible administration of gospel ordinances and government. The name church which is thus given to the whole community is on the authority of scripture; also given to the subordinate parts. A particular congregation is therefore called a church. And a number of congregations under one jurisdiction is likewise a church.

3. The church, as the subject of one ministerial government does not include the whole of the faithful; but only such as are united under one visible administration of ordinances.

Sec. 2. Church Officers.

1. Ministers and pastors of congregations, who minister in word, sacrament and prayer, and exercise government in the house of God.

2. Ruling Elders who along with ministers exercise government in the church.

3. The scriptures specify another class of office bearers whose office is not spiritual like those of preaching and ruling Elders, but relating only to temporal matters, namely, deacons. The office of the deacon is to attend to the temporal concerns of the congregation.

Sec. 3. Particular Congregations.

Such of the disciples of Christ as are united in one community, for the purpose of enjoying the public ordinances of religion, and having a recognized organization, constitute a church or congregation. Their organized form implies rule and authority. This is part of the comely order of the body of Christ. Government is essential to society, and private members may not assume the power of government, nor may rulers interfere with the full and free choice of the people in the election of their rulers. To the members of a congregation belong the privileges,

1. Of choosing their own officers, whether pastors, ruling elders, or deacons.

2. The determination of petitioning presbytery for the moderation of a call.

3. Fixing the salary offered with a call, and of increasing the salary of their pastor.

4. Two or more persons or families agreeing in the profession and practice of the reformed presbyterian church, may associate for the maintenance of the same. Such a society of saints is a private church, and are to be recognized by ministers as a part of the visible church of God. Such a society may communicate with the presbytery within whose jurisdiction they are, for obtaining supplies of preaching, and the dispensation of religious ordinances, or for obtaining an organization.

Sec. 4. Church Session.

The ministerial government of a congregation belongs to the pastor and ruling elders; these form a judicatory called the church session. The pastor of a congregation is by virtue of his office, moderator of session. Sessions have the power,

1. Of assembling the congregation for worship or other purposes subservient to its interests.

2. To regulate the time of meeting for public worship, and making other necessary arrangements connected with it.

3. To judge of the character and qualifications of applicants for admission into the church, and of applications by certificate of members from other congregations.

4. To dismiss by certificate to other congregations, members who may request it.

5. To determine the time for the administration of the Lord's supper, and appoint days of fasting and thanksgiving in the congregation.

6. To determine when an increase of their number is called for, and what that increase should be.

7. To judge of the qualifications of such as are chosen to the offices of ruling elders and deacons. And to ordain to these offices.

8. To administer the government of the congregation in all its spiritual concerns, and exercise discipline according to the established laws of the church.

9. To the session, with the deacons associated, belongs the management of the temporalities of the congregation.

Sec. 5. Presbytery.

1. Presbytery exercises jurisdiction over all the congregations and members of the church within a specified district.

2. Presbytery consists of all the ordained ministers within the district over which its jurisdiction extends, and of a ruling elder from each congregation within the same, chosen by session and certified by the moderator and clerk.

3. To Presbytery belongs the power of providing for the dispensation of gospel ordinances in vacant congregations and societies within their presbyterial bounds.

4. To receive and judge of, petitions, complaints and remonstrances from individual members of the Church, or from sessions.

5. To consider references made to them by inferior judicatories, and adjudicate therein.

6. Try appeals made to them from decisions of sessions and declinatures made while a process is pending, and adjudicate therein.

7. To make appointments for preachers of the gospel, and unsettled ministers, as supplies in vacant congregations and societies.

8. To inquire into the state of congregations for the purpose of correcting evils that may exist therein, either by a visitation of the whole Presbytery, or by a Commission.

9. To grant moderations for electing pastors in vacant congregations; judge of calls when moderated; and present calls to candidates for acceptance or rejection.

10. To superintend the education of young men intended for the work ot the ministry; judge of their gifts and qualifications; and license such as are found qualified.

11. To ordain to the holy ministry such as are found qualified and regularly called thereto: or dissolve the pastoral relation between a minister and his congregation, when the interests of the parties and the church require it.

12. To watch over the interests of religion, and promote its growth within their jurisdiction, by appointing days of fasting and thanksgiving or otherwise as christian prudence may direct.

13. To maintain the discipline and order of the church within their jurisdiction.

Sec. 6. Provincial Synod.

1. This judicatory includes a plurality of presbyteries. The authority of Synod is co-extensive with all the presbyteries under its jurisdiction.

2. Synod consists of all the ministers of the gospel who are members of the presbyteries within its bounds; with a ruling elder from each congregation within the same.

3. To Synod belongs a general superintendence over presbyteries, and of the state and interests of religion therein; and the appointing of days of fasting and thanksgiving.

4. Synod receives presbyterial reports, acts on them, and gives such instructions to presbyteries as may promote the interests of religion in their respective jurisdictions.

5. Synod adjudicates in the case of appeals from Presbyterical decisions; and of complaints made against acts of presbyteries by members or others agrieved; and considers references from presbyteries on important and difficult points.

Sec. 7. General Synod or Assembly.

1. A General Synod or Assembly implies the existence of particular or provincial Synods. From this it obtains its name. It is the highest judicature of the church, and has jurisdiction over all subordinate judicatories. It has jurisdiction over provincial synods, as these have over presbyteries.

2. If general synod is formed on the principle of delegation, synod will consist of a delegation of ministers with an equal number of ruling elders, from presbyteries. This delegation is regulated according to a fixed and uniform ratio of representation. If Synod is not formed on the principle of delegation it will be composed of all the ministers, with a ruling elder from each congregation of the church.

3. To synod as the supreme judicatory of the church belongs the power of making general laws and regulations; namely, such as relate to the doctrine, worship, government and discipline of the whole church. The formation of presbyteries, or changing their bounds and jurisdictions.

4. Synod has appellate, as also original jurisdiction.

5. In very important cases synod transmits proposed enactments to presbyteries, in the form of overtures, and presbyteries report on these overtures to the next meeting of synod. And in no case where the proposed law includes or contemplates a change in the doctrines, worship, government, or discipline of the church, shall it be passed into a law at the same meeting of synod in which it is proposed; but the same shall be published and transmitted to presbyteries in overture: and shall not be enacted into a law unless a majority of the members of Presbyteries shall be in favor of it.

CHAPTER III.

A general view of the order of the church.

Sec. 1. Organization of Courts.

1. Church courts are organized by the authority of superior judicatories.

2. Sessions, which are the primary judicatories in the church, are organized by the authority of presbytery.

3. Presbyteries and provincial synods are organized by authority of the supreme judicatory.

4. When the supreme judicatory has ordered the organization of a presbytery, the ministers within the bounds which are specified, with a ruling elder from each congregation meet, and having chosen a moderator, he, organizes the court by prayer, constituting it in the name of the Lord Jesus Christ.

Sec. 2. Opening and Closing Meetings of Church Courts.

1. Courts are opened with prayer, and constituted in the name of the Lord Jesus Christ.

2. They are likewise closed with prayer, and adjourned in the name of the Redeemer.

3. The Constitution and adjournment must be marked in the minutes as made by prayer; otherwise, the meeting is not regularly held.

Sec. 3. Moderator.

1. The Moderator of a church court is always a minister of the gospel; and a member of the court in which he is called to act as Moderator.

2. The Moderator presides over the court—states the subject to be discussed—keeps members to the question before the court—maintains order—decides disputed points of order—and if requested, sums up the argument before putting the vote, and gives a casting vote when the ayes and noes are equal on a question, but in no other case.

3. In the absence or disqualification of the moderator, the former moderator is called to the moderator's chair; and in the absence or disqualification of both, the oldest minister present is called to preside.

Sec. 4. Minutes of a Church Court.

1. A written record of the business done in church courts must be regularly kept by a clerk appointed by the court.

2. When minutes are approved, which is done at the subsequent meeting of the court, they are subscribed by the moderator and clerk.

3. No alteration or expunging can be made of the minutes, or any part of them, after they have been approved.

4. If any error, mistake or defect is afterwards discovered, it may be corrected or supplied by order of the court; the same being written on the margin with the date, and subscribed by the moderator and clerk.

5. Members of the court, and parties, are entitled to extracts of minutes.

6. Session books are called for by Presbytery and examined, Presbytery books by Synod; and Synodical books by the General Synod.

Sec. 5. Adjournments, and Meetings of Courts.

1. When a court has been organized, it continues its meetings by adjournment.

2. During the sittings of the court, or immediately before it adjourns, the time and place of the next meeting are determined by resolution of the court.

3. A superior court adjourning without having determined the time of a subsequent meeting is dissolved; and cannot again meet without a new organization.

4. A session is not dissolved though it adjourns without determining on a future meeting. A meeting of session is always in order at the call of the Moderator.

5. Courts have a right to meet "pro re nata," as usual as by adjournment. The power of calling a pro re nata meeting of a court

belongs to the Moderator ; and for the exercise of this power, the Moderator is responsible to the court when it meets.

6. A pro re nata meeting differs from an ordinary meeting by adjournment, only as to its call ; and in its being restricted to the business specified in the Moderator's citation. The citation must allow sufficient time to give members an opportunity of attending.

Sec. 6. Election of a Pastor.

1. The election of a Pastor of a congregation is called a Moderation. A congregation having petitioned Presbytery, and obtained leave to moderate in a call, the Presbytery appoints a minister to moderate in a meeting of the electors. Presbytery either specifies the the time of election, or leaves it to be arranged by Session, as may best suit the convenience of the congregation.

2. The time of the election shall be publicly intimated to the congregation ten days before it takes place. If there is no public worship in the congregation during that time, the intimation shall be made in all the societies of the congregation while met for social worship.

3. An appropriate discourse being delivered, the member of presbytery appointed to moderate, shall constitute the session. And in a constituted session the moderation shall be conducted.

4. Two respectable persons, not members of the congregation, shall be appointed by session to witness the moderation.

5. Any member of the congregation in regular standing, may nominate a candidate ; and if the nomination is seconded by another member in regular standing, the name of the candidate shall be put on the list of candidates ; and the vote of the congregation shall be taken on the nomination. The vote shall be taken on the nomination of each candidate, in the order in which the nomination has been made.

6. No one can be nominated as a candidate who is not known to be a minister or preacher of the gospel in the Reformed Presbyterian Church.

7. Members of a congregation in full commnnion, have a right to vote in the election of a pastor.

8. Before proceeding in the election, the members present entitled to vote, shall be ascertained by the aid of a list of the members previously prepared for this purpose.

9. The votes shall be taken by a show of hands—by ballot, or by calling the names of the members. A member necessarily absent, may send his vote in writing, which shall be sealed up, and addressed to the session.

10. The candidate supported by the votes of a majority of the members of the congregation, shall be duly elected. But, an election shall not be held valid if there is not a majority of the whole in favor of one candidate, although one may have a greater number of votes than any other of the candidates.

11. A blank call having been previously written, the same shall be filled up by the name of the successful candidate.

12. Members of the congregation concurring in the call, shall subscribe their names to it; or order them to be written by the clerk.

13. The names of such respectable persons, who, though not members of the church, are willing to adhere to the call, may be added in a separate list, having the word "adherents" for its caption.

14. All signatures to a call must be made before the adjournment of session, and in the presence of the appointed witnesses. Such as may not have subscribed the call, may afterwards give their adherence to it. The names of subscribers in this case, shall be written in a separate list, and under a suitable caption. These names shall be in the hand writing of the persons subscribing.

15. The member of Presbytery who has moderated in the election, the same being regularly conducted, writes upon the call an attestation of its regularity.

16. Accompanying the call shall be an obligation for a specified sum, to be paid to the pastor for his labors.

17. The Moderator shall take charge of the call; and all other accompanying papers, and lay them before presbytery at its next meeting.

18. Although a congregation may have obtained leave to moderate in a call, if the same is not acted upon before the next ordinary meet- of presbytery after it has been obtained, it becomes null and void, and a new moderation must be granted before the election can proceed.

Sec. 7. Election of Elders and Deacons.

1. When the session of a congregation determines that its members shall be encreased, a time shall be specified for an election to take place.

2. The same shall be publicly intimated to the congregation, or to the societies, if there is no public worship, a sufficient time before the election takes place.

3. At the time specified, the congregation being assembled, an appropriate discourse shall be delivered by the Moderator of the session; and the session being constituted, the election shall be conducted before it.

4. The election of deacons, as also the determining of their increase in a congregation, is in all respects the same as in the case of ruling elders.

Sec. 8. Action upon a Call, subsequent to its moderation.

1. Presbytery determines whether it is, or is not, a regular gospel call.

2. If presbytery determine that it is not a regular gospel call, it falls to the ground.

3. If a call is sustained by presbytery, it is offered to the candidate for his acceptance or rejection.

4. If the call is rejected, it is returned to the congregation by whom it was made.

5. If the call is accepted, the presbytery take steps for the settlement of the candidate in the pastoral charge of the congregation making the call upon him.

6. A call cannot be offered to a candidate by any other presbytery, than the presbytery to which he belongs.

7. When the congregation is within the bounds of one presbytery, and the candidate within those of another presbytery, the presbytery within whose bounds the congregation is, having sustained the call, transmit it to the presbytery within whose bounds the candidate resides,—that by them it may be offered to him for acceptance or rejection. The call being accepted, the candidate is dismissed to the presbytery, within the jurisdiction of which the congregation making the call is, who take the necessary steps for his settlement in the pastoral charge of the congregation. If the call is rejected it is sent back to the presbytery who transmitted it, to be by them returned to the congregation.

8. The minister who has moderated in a call, shall inform the successful candidate, or send written information to him of the call, within twenty-four hours after the same has been made. When the residence of the candidate is not known to the moderator, he shall give notice to the clerk of presbytery that the candidate may be informed of the moderation as early as possible.

Sec. 9. Edicts.

1. Before a candidate shall be settled in a pastoral charge, the same shall be intimated to the congregation. This intimation is called serving the edict.

2. The edict must be publicly read on two several sabbaths while the congregation is met for public worship, or in the societies, if there is no public worship at the time. And on the day of ordination, immediately before the services commence, the edict shall be read three several times.

3. An edict shall be served in the same manner before the ordination or admission of ruling elders and deacons.

Sec. 10. Ordination and Installation.

1. Ordination is the setting apart of a candidate to the service of the church, in the office of the ministry, of the eldership or deaconship.

2. Installation or admission is the legal constitution of a connexion between the officer and the congregation.

3. Both ordination and installation are done in a constituted court.

4. Ministers are ordained by prayer, and the laying on of the hands of the presbytery.

5. Ruling elders and deacons are ordained by prayer.

6. Ordination is not destroyed, though the connexion between the officer and the congregation may be dissolved; nor is it repeated when he takes office in another congregation.

7. When an officer is called to take office, having been before ordained, he is installed anew, but not ordained. Installation or admission is made by prayer.

8. Ordination and installation are authoritative acts, done in the name and by the authority of the Lord Jesus Christ the Head of the Church.

9. Ministers are ordained and installed on a day appointed by presbytery, which is kept as a day of fasting and prayer by the parties concerned.

10. Before the ordination or installation of a minister, elder or deacon, the formula of questions appointed by the church, shall be read to him by the moderator, to each of which questions he shall give a distinct answer.

SEC. 11. DISSOLUTION OF THE PASTORAL CONNEXION BETWEEN A MINISTER AND HIS CONGREGATION.

1. The pastoral connexion is dissolved by a formal act of presbytery; the parties between whom it exists cannot dissolve it by any act of their own. The power resides in presbytery.

2. Presbytery must have sufficient and valid reasons before it proceed to the dissolution of the pastoral relation in any case.

3. Both the pastor and congregation must be informed of the proposed dissolution of their connexion, and have an opportunity of being heard before presbytery proceed to dissolve it.

4. Presbytery may not dissolve the pastoral relation existing between a minister and his people, unless it is urged at least by one of the parties.

SEC. 12. TRANSPORTATION OF MINISTERS.

1. The removal of a minister of the gospel from one congregation to another is called transportation. It is an authoritative act of the presbytery; and allowed for the sake of promoting the greater good of the church.

2. Presbytery judges of the necessity of removing a minister from one congregation to another when a call has been made upon him for this purpose.

3. If the presbytery deem it for the good of the church that the member called, be transported from one charge to another, they may give him an opportunity of accepting or rejecting the call, by offering it to him. But a pastor cannot be removed without his own consent.

4. The congregation of which he is pastor and the one to which he is called have both a right to be heard, with their reasons for, or against, the proposed act of transportation.

5. The call being accepted, presbytery immediately dissolve the pastoral relation between the minister and his congregation, and take steps for his installation into his new charge,

SEC. 13. TRANSFERENCE OF PETITIONS, COMPLAINTS, &c.

1. Every member of the church has access to her courts by petition, complaint or remonstrance. Members of courts have direct and immediate access; other members of the church have access to superior courts only through the medium of inferior courts. Petitions, complaints or remonstrances addressed to a superior court must be laid before inferior courts for transference.

2. The transference is determined by a resolution of the court, marked on the document, and signed by the moderator and clerk, and by the clerk forwarded to the superior court.

3. The transference of a paper by an inferior to a superior court, does not include an approbation of the contents, but only that it is not disorderly or abusive in its language.

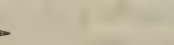
4. A paper transferred by session and presbytery may be brought to general synod, though it may not be transferred by a provincial synod, opportunity not having been had for the same.

5. If an inferior court refuse to transfer a petition, complaint, or remonstrance, the party has a right to protest against the refusal, and by virtue of his protest it proceeds to the superior court.

SEC. 14. REPRESENTATION IN SUPERIOR COURTS.

1. Session sends a ruling elder to meetings of presbyteries and provincial synods. Every minister is by virtue of his relation to the church, a member of the presbytery and the provincial synod to which he belongs.

2. In the case of the supreme judicatory being a representative body, presbytery sends a delegation of ministers and an equal number of ruling elders. This delegation is regulated according to a fixed ratio of representation.



THE BOOK OF DISCIPLINE.

Embraces rules for the reception of church members—for the direction of their conduct—for the correction of scandals—for the exclusion of the unworthy—and for the re-admission of excluded penitents.

INTRODUCTION.

DISCIPLINE is the exercise of the power, with which the constituted authorities of the church are invested, for the direction of the principles and behavior of church members. It is by the divine institution intimately connected with the *doctrine*, the *worship*, and the *government* of the church. The holy Jerusalem lieth four-square. All these parts of a well organized church meet, and confer, like the four sides of a square, order and beauty on the space which they inclose. Not one of them can be complete without the others. The

doctrine of the church embraces, as articles of faith, the constitution of government, ordinances of worship, and the principles of discipline. *Government* is the power which the Head of the church has appointed, in order to preserve the doctrine pure, to maintain the ordinances entire, and to exercise faithfully the discipline. The *worship* also must be conducted in agreeableness with the other three great parts of the ecclesiastical system; and the *discipline* of the church promotes and preserves the edification of its members, according to the established government, worship and doctrine.

This is the law of the house, and no society has a right to expect the divine blessing in the neglect or violation of it. Experience shows, in too many instances, that discipline is never neglected by a church without being speedily followed with corruption of worship, of power, and of doctrine.

We are urged by the most forcible considerations to the vigilant, prompt and impartial exercise of the discipline of the church The present state of the church in America, requires the greatest delicacy and discernment in the rulers, who would so exercise the authority with which they are invested. Much must be left to the discretion of these rulers in applying general rules to particular cases. But the general rules must be provided.

CHAPTER I. ADMISSION OF MEMBERS.

Sec. 1. The manner of receiving members into an organized church.

1. Although in every organized congregation, the church session alone has the power of admitting members; yet, those persons intending to apply for communion, or who are desirous to make inquiry into the order of our church, may previously be admitted to worship in some one of the private societies of the congregation.

2. The children of a parent or parents in the communion of the church, are by birthright members, and are to be *publicly* recognized as members of the church, by baptism; and the infant children of those parents who join the church, are admitted along with their parents. All who are unbaptised, whether adults or infants, are to be publicly recognized by baptism, and that baptism which has been administered by a minister of Christ is valid, and not to be repeated.

Sec. 2. The qualifications necessary for admission.

1. All those who are born of christian parents, and have enjoyed the means of christian knowledge, are to be considered as within the pale of the visible church: But such are the divisions among professed christians, and the diversities in doctrine and practice of different denominations, that no line can be drawn by which it can be ascertained that some should be admitted into this church without personal examination, and others excluded.

2. Every thing commendable in the doctrine and order of other churches shall be encouraged and supported; but no testimonial, ex-

cept what is given by some part of this church, shall be considered as sufficient ground for the admission of a church member, without personal examination; nor shall any censure except that of this church be sustained as sufficient ground of exclusion, without an examination of its merits. Censures, which are found, on examination, to have been justly inflicted shall be recognized, and no fugitive from regular discipline shall be encouraged; but those censures which are inflicted through partiality or caprice, or are any way tyrannical or unfaithful, shall not be respected in the decision of this church.

3. The minister shall examine, in the presence, and with the help of the elders of the church, in a constituted session, all applicants for admission into the church, upon their knowledge, soundness in the faith, piety and morality, and no one shall be admitted unless such examination proves satisfactory to a majority of the session.

4. The measure of knowledge necessary for admission, depends in some degree, on the capacity and opportunities of improvement which the applicant may possess: but no one shall be admitted who is ignorant of the first principles of the system of grace, or holds any sentiments contrary to the declaration and testimony of this church. Every one who is able to read and understand the terms of communion, and the documents to which they refer, must give evidencee that he has diligently read, and that he doth approve of them.

5. Great prudence and delicacy are necessary in examination of an applicant's piety, as no man can ascertain whether another is really a believer; but the church is a holy generation, and cannot consistently admit any one evidently destitute of piety, or who professes to be unregenerate. Every member must give satisfactory evidence of his living in the practice of secret prayer and family religion; and must intelligently profess both, respect for experimental goliness, and acquiescence in the plan of salvation revealed in the holy scriptures.

6. Church members are sinners who have been called to be saints, and must therefore give evidence of their morality. The testimony of respectable neighbors and certificates from other churches shall be sustained as proof of the moral character of the applicant for admission into this church: and those who apply while laboring under scandal, are to be admitted by the exercise of suitable censures, to a regular standing in the church.

CHAP. II. DESCRIPTION OF MEMBERS.—OF PRIVATE MEMBERS AND OFFICERS.

SEC. I.—OF PRIVATE MEMBERS.

1. Children constitute a great and important part of every Christian church; and nature teacheth that, from the earliest ages, their education should be conducted with suitable care for their principles and their morals. Parents or guardians, and the several private so-

cieties to which children belong, are to co-operate with the eldership of each congregation in their discipline.

Parents are liable to ecclesiastical cognizance for the conduct of their children in the early stages of their children's minority; and parents and children both, should be exhorted to consider their obligation to obey the dying command of the Lord.

2. The schools, in which children are educated, whensoever it is practicable, should be under the direction of the church; and the teachers should set the example of piety before the youthful mind; beginning and closing the labors of theday with solemn prayer; instructing them too, from time to time, in the elementary principles of religion and ecclesiastical order. The teacher should never indulge the children under his care, in immoral plays, books, or practices.

3. Parents and guardians are required to set before their offspring and other youth under their direction, an example of family religion, and to command their decent attention to it. They are to direct them to the elementary systems of religious truth, and to a proper course of reading suitable to their circumstances—to exercise a just control over the amusements in which they indulge, the company which they keep, the connections which they form for life, and the business in which they shall embark. Children are not to be permitted to attend dancing schools, or assemblies, theatrical exhibitions, or any other licentious places, or parties of pleasure.

4. The pastor of each congregation is to direct the youth in the prosecution of christian knowledge; to class them according to their several ages and attainments; to examine them, from time to time; and both to encourage, and affectionately urge them when they come of years, to improve their privileges, by giving themselves over to the Lord and unto the church by the will of God.

5. Every church member is in spiritual things to receive directions from the eldership of the congregation. Christian families shall be subject to ministerial visitation; and they shall be frequently exhorted to duty. Public diets of examination shall be held by the pastor, from attendance on which, none except ecclesiastical officers shall be exempted. They shall be directed to abstain from all practices inconsistent with the testimony of this church; especially from all entangling associations with ungodly men.

6. Although the church disclaims the right of directing members in their civil pursuits, disorderly behaviour, even in these, is subject to its cognizance. Going to law before the unjust and irreligious is unbecoming the christian rule of conduct. A suit may be lawfully defended, and also commenced against those that are without; but in order to prevent rash and needless litigation, no member shall commence a suit at law, which admits of such delay, without previous consultation with judicious brethren or some of the elders of the church. And brother shall, in no case, go to law against brother, until the case has been referred to the church for advice. It shall be

the duty of the church judicatory to direct its members to submit the case to competent arbitrators, and to nominate such arbitrators, unless the parties at variance agree themselves in a choice.

7. All church members shall be directed to attend to fellowship meetings; and for the better maintenance of social order, a ruling elder shall, if practicable, attend in each society, and take care that the several members regularly attend and mutually perform their respective duties.

Sec. 2. of church officers.

1. The public servants of the church of God are subject to its discipline, as well as private members, although to themselves, exclusively, belongs the exercise of it. Every court is bound to direct its own members, and the inferior judicatories must receive direction from the superior.

2. The supreme judicatory of the church is bound to direct the exercise of discipline throughout every part, and may examine the records of the inferior judicatories, in order to ascertain whether they faithfully discharge the duties of the trust reposed in them.

3. The synod or assembly must inquire into the state and conduct of the several presbyteries, examine them as to the state of religion in their several bounds, and direct them in every part of required duty. It belongs to them, to inquire whether ministers and elders regularly attend the meetings of presbyteries, and to urge them to punctuality.

4. Presbyteries may examine, at pleasure, the session books of the several congregations, and direct them how to keep all their records. And when presbyterial visitations are made to any congregation, it shall be their duty especially to inquire what is the deportment of each pastor, whether he attends to parochial duties, whether he associates with men of loose principles or practices, and what is the state of his congregation; whether the elders regularly attend the meetings of session, and faithfully support the pastor in his ministrations: and the session is to prepare for such an examination previous to each annual meeting of presbytery.

CHAPTER III.—CORRECTION OF OFFENCES IN THE CHURCH,—SCANDALS, PROCESS, APPEALS, CENSURES.

Sec. 1. of scandal.

1. Imperfection is attached to the behavior of all men while in this life; and it is not every thing which is either displeasing or sinful that constitutes *scandal* in the church; but something which, in itself, or from its circumstances, may tempt others to sin, expose the church to just reproach, or mar the edification of the saints.

2. Offences which require the corrective discipline of the church are of three kinds—*Heresy*, which consists in maintaining errors contrary to the holy scriptures, and condemned in the subordinate

ecclesiastical standards—*Immorality*—and *contempt* for the established order of the church.

3. All church members, capable of committing such offences, are liable to discipline, whatever station they may occupy in life ; even minors after they shall have arrived at the years of discretion, or after having been admitted to the Lord's table, are, in all respects, equally with those of more advanced years, subject to corrective discipline. As the criminal diffidence and neglect of those young persons who do not choose to make an early profession of the faith, cannot invalidate the obligation arising from the divine law, and their own baptism, so it is not to prevent the application to them of that discipline which the Redeemer appointed for his family.

4. Offences must frequently arise in the visible church from the ungodlines of unsanctified professors, and the power of indwelling sin in believers, and the end of discipline is, in subordination to the glory of God the preservation of the purity of his church, by the reformation of offenders, and by deterring others from similar transgresssions

5. Offences which are *private*, either personal transgressions, affecting only one or a few, or any other scandal known only to a few, are, if possible, to be settled without giving the scandal any greater degree of publicity, according to the rule in such cases provided, Matt. xviii. 15, 17.

6. When private expostulation has failed, or when the scandal is so gross and notorious that private means are inadequate to its removal, it is *public*, and demands public correction ; but since nothing tends more to weaken the authority of discipline, than the multiplication of processes which are either useless or unnecessary, care should be taken that public process be not commencnd for slight offences, which if proved, are irrelevant to censure, or which are evidently incapaple of any proof.

7. No charge shall be admitted against any member of the church unless it be presented within one year after the facts upon which the charge is founded have come to the knowledge of the accuser.

Sec. 2. of process.

1. The Presbytery in case of ministers, and the session in every other case, is the competent authority to commence and finish a process for scandal, unless a reference or appeal be made to the superior judicatory ; but the superior judicatory may, when occasion requires it, direct the inferior to institute a process ; they may commence and finish a process themselves, or appoint a commission to do so, in cases in which the inferior judicatories are remiss in the exercise of discipline, or otherwise incapable of applying a remedy to an open scandal.

2. All processes on account of scandals originally *private*, and belonging to the class of personal trespasses, must be pursued in the name of the complainer ; but if the scandal becomes public, the

church judicatory is bound to commence the process against one or both parties, rather than tolerate the evil without applying the remedy.

3. No person can be compelled to become an accuser, nor is any accusation to be received from one who is not of good fame, or who is himself under scandal or process for scandal; but a process may be conducted in the name of any one not liable to these objections. An accuser becomes liable to censure, if on investigation it appears that he has acted from malicious motives in making his accusation.

4. The church judicatory is not however to permit discipline to fail in its object for want of an accuser. If individuals are unwilling to put themselves to the trouble of entering a process, or afraid of being considered as troublesome for disapproving of scandals, the officers are bound to be prompt in commencing a process for every public scandal.

5. When a process is entered, at the instance of a person or persons undertaking to furnish the proof, the judicatory shall present to the party accused, a *libel*, stating the scandalous nature of the offence, charging it, in point of fact, on the accused party, specifying the time and place of the offence, and giving a list of the witnesses, allowing the accused, if he himself desires it, at least one week to prepare for trial.

6. When the judicatory commences a process without any particular accuser, it is upon the ground of *fama clamosa*, and the charge against the accused may be presented in more general terms; but in every other respect, the same rules apply as in case of a specific libel. In either case the process may be continued by adjournments from time to time, as may be necessary in order to provide the means of forming a righteous judgment.

7. A copy of the charge shall be regularly served on the accused, accompanied with a citation to appear before the judicatory; and if he refuse to obey the first citation, another shall be served, after such interval of time as shall be reasonable to grant him. A second neglect shall be followed with a third summons, after which the trial shall be commenced whether he appear or not. The judicatory shall have evidence that these citations have been served.

8. When the person accused shall appear before the judicatory, the moderator shall read, or cause to be read, the charge against him, and, if need be, explain it; he shall show him the end of discipline; admonish him that he now stands before a court deriving authority from the head of the church, and that it is his interest and duty to maintain the purity of the church, and support its discipline; and that it is at his choice to confess the charge, or put himself upon trial, as he may deem best calculated to promote the glory of God and the good of his church.

9. If the accused puts himself on his defence, he shall have liberty to show the *irrelevancy* of the charge, or the *falseness* of the alleged

facts by which it is supported, and to use, in every other respect, all lawful means to clear himself of the imputation.

10. The judicatory shall summon all the witnesses necessary in the case; and church members must obey the citation: others can only be requested to attend. It being necessary, that the judicatory should know all that can be known or declared to others respecting the case in trial, they must avail themselves of every kind of information accessible to them, using their own discretion in impartially and minutely weighing the nature of the testimony before them. Testimony must ever bear a proportion in weight and in clearness, to the improbability, the magnitude, and the consequences of the scandal, and no person shall be convicted upon the testimony of a single witness, however pointed and clear it may appear to be.

11. The examination of witnesses shall, in all possible cases, be in the presence of the accused, and the moderator shall conduct the examination at his own discretion, and at the suggestion of any member of the judicatory, or of the party or parties concerned in the trial. In cases where the personal attendance of important witnesses cannot be had, the judicatory shall delegate a member or members, or shall request some other judicatory or competent authority to procure such testimony for their use, and give unto it that weight in forming their decision which it appears to them to merit. When the judicatory, or either party require testimony upon oath, the moderator shall administer it, the deponent standing up and lifting up the right hand, and all present standing to worship the great and omnicient God, to whom the appeal is made.

Section 3.—of references.

1. A cause may be removed from a lower to a higher judicatory, by any party concerned, accompanied by a declinature or protest; and in delicate cases the judicatory itself may refer it to the next superior for advice, in the whole or in a part of the premises.

2. Any one concerned in a trial, may decline the authority of a judicatory, which undertakes to judge of a case over which they have no cognizance, or which acts any way illegally, or evidently partial in the process, appealing for redress to the next superior judicatory; and, in such cases, a written declinature, specifying the grounds of it, is to be laid before the judicatory; and a copy shall be presented to that judicatory to which the appeal is made.

3. An aggrieved party may protest against the whole, or a part of the proceedings, or of the sentence of a judicatory, delivering such protest with the reasons of it to the judicatory which conducted the process, accompanied with an appeal to the next superior, of which protest a copy shall be presented to the judicatory to which the reference is made; as also, a member of a judicatory aggrieved by any of its decisions, may protest against such decisions, and complain to the superior judicatory.

4. No appeal shall be admitted, unless notice is given to the judi-

catory, before which the case is tried, either at the time, or before the definite sentence is given, and unless the appeal is delivered in writing within two weeks after the party aggrieved shall receive notice of the sentence, ; unless such party be removed to such a distance, or involved in such circumstances as should render compliance with this rule impossible.

5. Superior judicatories shall be accessible to every member of the church, by petitions for redress of grievances, as well as by declinatures and protests, accompanied with a formal appeal, and shall judge how far attention is due to all such applications ; endeavoring always to preserve the christian liberties of every member, and to support the just authority of every judicatory.

6. In cases which no regular process can amicably settle, there is no alternative ; but, that the agrieved party record his protest, and appeal to the head of the church, declining the authority of the church, and so commit his cause to God, and to the whole christian world ; but such declinature is not to quash a process in a judicatory which is not prepared to acknowledge publicly the irregularity of its own proceedings.

Section 5.—of censures.

1. The censures which belong to corrective discipline, are *admonition* and *rebuke*, administered once, or more frequently, and with more or less degrees of publicity, as the case may require.

2. Admonition is the lowest degree of censure, and consists in warning the offender of his guilt, and in exhorting him to walk circumspectly for the future. It may precede a higher degree of censure, as means of reformation to the offender, and is to be administered by the moderator before the judicatory.

3. Rebuke is a higher degree of censure, and consists in the authoritive reproof of the offender for his sin, in the name of the head of the church. The scandal is always to be mentioned, and all the members of the judicatory are to stand up while the moderator pronounces the rebuke. This censure is always accompanied with an admonition, and may be administered either in the judicatory, or before the congregation.

4. It will be proper to repeat admonitions and rebukes, until the offender be brought to a satisfactory degree of penitence, and others duly warned of the danger of falling into similar scandals ; but rebuke is not to be administered before the congregation, except for aggravated offences which are an outrage against natural law, or the public sensibilities of the christian church, lest it should prevent, more than it would promote, the honor and edification of the church.

5. It must be committed to the discretion of ecclesiastical judicatories to apportion censure to scandals ; were a specific censure appointed to each offence, it might tend to prevent the end of discipline, by showing to every one, who is tempted to sin, the price at which he may procure indulgence. Cases may also frequently occur, especially when the process is conducted in the name of indi-

vidual accusers, in which the offence, although real, may have arisen more from infirmity than criminal design, and in which correction is better obtained by conciliation than reproof.

6. The process which is intended to remove scandal, frequently from the misguided zeal or passion of the parties concerned, generates new scandal, demanding church censure; and in no case is more prudence and delicacy required on the part of church officers, to maintain order, to discriminate, and to administer promptly, due censure with an amiable severity.

7. In difficult cases where proof is wanting, an oath of purgation may be admitted, but not urged.

CHAPTER IV. OF THE EXCLUSION OF UNWORTHY MEMBERS FROM ECCLESIASTICAL PRIVILEGES.—SUSPENSION, DEPOSITION, EXCOMMUNICATION.

Sec. 1. of suspension.

1. Suspension, as it relates to private members, is the *temporary exclusion* from such privileges as are peculiar to church members; and, with respect to the officers of the church, *temporary exclusion* both frem the exercise of office, and from such privileges as are peculiar to church members.

2. In cases of public scandal, and in very flagrant cases of private scandal, which cannot be speedily brought to trial, it is proper to suspend the accused until the trial comes on, and while it is pending; and, when a person is found guilty of an offence, he may be suspended, until he give evidence of reformation; in the former case, suspension is a necessary *precaution*, and in the latter, it is a higher degree of *censure* than rebuke.

3. Suspension may be for a certain time, or until evidence of reformation be exhibited by the offender. The sentence is to be pronounced upon the scandalous person, whether present or absent, by the moderator, in the name of the Head of the church, all present standing up during the administration of the censure. In cases of suspension or rebuke being done in the judicatory, it may be sometimes proper to give public notice of the process and its termination to the congregation.

Sec. 2 of deposition.

1. Deposition is the judicial degradation of an ecclesiastical ruler from office. It is usually preceded by suspension, and always involves exclusion from privileges peculiar to membership in the church. When the pastor of a church is deposed, the congregation is declared vacant; but suspension does not destroy the pastoral relation.

2. The sentence of deposition is not to be passed unless for heinous scandal, or habitual indulgence in less aggravated offences; and, in the latter case, no minister shall be deposed without advice of synod, nor ruling elder without advice of presbytery.

3. Before the sentence of deposition is pronounced by the moderator, in the name of Jesus, the Head of the church, it is proper that some member call on God in prayer for a blessing upon this solemn ordinance. Acts performed by persons under a sentence of deposition are not to be sustained as valid ministerial acts.

Sec. 3. excommunication.

1. Excommunication is the highest censure which the church of God can inflict: it is not to be passed on any one rashly, or for slight reasons. The only ground of it is some heinous immorality, or obstinate and long continued perseverance in some scandalous practice, subversive of the doctrine or order of the church. It is a solemn exclusion from the fellowship of the church, declaring the impenitent offender to belong to the kingdom of Satan.

2. The sentence of excommunication is dreadful; because when justly inflicted, it is ratified in heaven; Satan receives power over the offender; he is given up to terrors of conscience, or to blindness of mind, and hardness of heart; although it does not dissolve natural ties, christians are bound to shun all christian fellowship, private as well as public, with the excommunicated person.

3. In order to prevent rashness in the administration of this censure, no minister, unless in extreme cases, shall be excommunicated without a warrant from synod, nor any other member without a warrant from presbytery. And the subordiate judicatories shall in order to obtain such warrant, embrace the first opportunity of laying the case, which in their judgment requires the censure of excommunication, before the next superior judicatory.

4. Excommunication shall always be pronounced in public, and the offender in ordinary cases must be cited to appear before the congregation. The minister is to explain the nature of this censure, to state the case, and call forward the offender; he is then to pray for a blessing on the ordinance, and, immediateiy after prayer, pronounce the sentence. Should the offender refuse to appear, his absence is not to prevent the sentence from being duly pronounced.

CHAPTER V. READMISSION OF THE EXCLUDED.—OF PRIVATE MEMBERS, AND CHURCH OFFICERS.

Sec. 1. of private members.

1. There can no case whatever occur, in which the church may not act in admitting, by suitable discipline, to full communion, one who with a proper disposition submits himself to such discipline. An excommunicated person may be restored, and the power which excluded is that to which the right of readmission belongs.

2. One who has been suspended from sealing ordinances for a definite time, is, at the end of that period, to be restored; provided he has not fallen into scandal while under censure, and declares his penitence and desire to be absolved from the censure.

3. In cases in which suspension has been either for an indefinite

time, or until evidence of penitence and reformation is given; the person who is under censure, is to make application in writing to the proper authority, for readmission to his former standing in the church. The penitence or reformation required for restoration to the church, is not merely what gives evidence of gracious affections; but must be such as will also remove the scandal for which the censure has been inflicted.

4. When a person who has been excommunicated applies for restoration, it must be in writing; and the case must be referred to presbytery. If upon close dealing with the conscience of the offender, and full examination into the state of his deportment, the presbytery have full satisfaction that the censure has answered its end, they may give orders for his restoration. In all cases restoration shall be accompanied with all the solemnity and publicity which were attached to the censure and scandal: and in cases of indefinite suspension or excommunication, restoration must be before the congregation, and preceded by a public confession on the part of the offender.

4. Private societies having no access to an ecclesiastical judicatory, may receive into full standing with them, a person who lies under censure, or scandal, upon full evidence of his penitence and reformation, and explicit promise to submit to regular discipline on the first opportunity; provided such person has not been excommunicated.

Sec. 2. of church officers.

1. As scandalous rulers are more dangerous to the purity and edification of the church than private offenders, so greater circumspection is necessary in their readmission. Nor is the hope of restoration ever to be held up to them as an inducement to submit to censure.

2. In cases of suspension, which expires by its own limitation, both ministers and ruling elders are restored to the exercise of their office by the competent authority, if no new scandal arises to prevent it; provided such persons manifest due contrition for the offence and anxiety to be absolved from the censure.

3. It is only in extraordinary cases, such as a pressing call for officers in the church, which cannot be otherwise obtained, or very exemplary christian deportment, accompanied with peculiar capacity for public usefulness, that any one deposed from the office of a minister or ruling elders ought to be restored to such office; but such persons may be admitted to communion in the church, in the same manner with private members, who had been excluded. And no one who has been deposed from office shall be restored unless he shall have been at least twelve months in regular standing as a private member of the church.

4. When a person deposed from office, desires to be restored, he is to intimate the same to the competent judicatory, in writing, ac-

companied with a confession of the sin and of the justice of the censure, together with his motives for desiring to be reinstated in office. If such writing proves satisfactory to the judicatory, they are to deal freely and tenderly with his conscience; to institute a particular inquiry into the evidences of his humility, gravity, candor and diligence in promoting the interests of religion, and in attending upon its ordinances.

5. When the judicatory is satisfied that the end of the censure has been answered, and that the public service of the church shall be promoted, by the restoration of such an applicant, an order is to be passed for that purpose, and transmitted to the competent authority, to carry into execution; from synod to presbytery, in case of ministers; and from presbytery to session, in case of ruling elders.

6. A day is to be appointed, and publicly announced for the restoration, agreeably to this order; and on that day, which, in case of ministers, must be observed as a day of humiliation and fasting, after sermon the person must be called forward by the moderator of the judicatory; the order for his restoration, and his own request read; and the question solemnly asked, if he still adheres to that instrument; upon answering in the affirmative, and after prayer for God's blessing, the sentence of deposition is to be repealed, and the person restored to office.

7. No man shall be again tried for offences which have been thus cancelled; nor shall it be lawful to upbraid him with what has passed. But if a restored officer shall fall again into scandal, his former condition is an aggravation; and if the new instances be of the same kind with the scandal for which he had been censured, a less degree of scandal demands the application of the remedy with promptness.

APPENDIX.

FORM OF A PETITION FOR THE MODERATION OF A CALL.

"To the moderator and other members of the presbytera of the reformed presbyterian church, the petition of the congregation of humbly sheweth,*

That, being destitute of a fixed pastor to take the ministerial charge of them in the Lord; and being anxious to obtain a settled ministry among them, they entreat presbytery to grant them the moderation of a call; and appoint a member of presbytery to moderate in a meeting of electors.

By order of the congregation, given at a meeting now held on this day of

—— —— *Chairman.*
—— —— *Clerk.*

To the presbytery
which is to meet on the day of at

FORM OF A CALL.

"We, the reformed presbyterian congregation of under the care of the presbytery, being without a pastor to take the spiritual charge of us in the Lord; and satisfied by our own experience of the piety, prudence, literature and soundness in the faith, and testimony of the reformed presbyetrian church; as also of the fitness to our capacities of the gifts of you have with the concurrence of presbytery, agreed to call, as we do now most heartily call you to undertake the office of pastor among us. And upon your accepting this call and performing the duties of a pastor, among us, we promise you all respect, obedinece and support in the Lord. In witness thereof, we subscribe this call, this day of in the year 18 , in presence of these witnesses, A. B. and C. D."

FORM OF AN EDICT FOR A MINISTER.

"The presbytery have received a call made upon to be their pastor, and have sustained the same as a regular gospel call. And the said having undergone trials for ordination, and the presbytery judging him qualified for the ministry of the gospel,† have resolved to proceed to his ordination and installation on the

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*In other cases, the body of the petition, as a matter of course, must be suited to the particular design of the petition, but the caption is the same.

†In case of the person to be installed as pastor in a congregation being already ordained, the part of the edict which refers to trial and ordination shall be left out.

day of unless some lawful and valid reason be offered against it. Presbytery therefore give notice to all concerned, that, if there is any thing why the said may not be ordained and installed pastor of this congregation, the same shall be made known to presbytery, which shall meet on the day of at with certification that if no sufficient objection be made, presbytery will proceed without delay.

By order of presbytery.

—— —— *Moderator.*
—— —— *Clerk.*"

EDICT FOR RULING ELDERS.

"Messrs. A. B., &c. having been chosen to the office of ruling elder by this congregation; and being examined by session and judged qualified to undertake the office,* notice is hereby given that is fixed as the time for their ordination, with certification that the session shall proceed in the same, unless some valid objection be offered to the session, which is appointed to meet on at

By order of session.

—— —— *Moderator.*
—— —— *Clerk.*"

CERTIFICATE OF MEMBERSHIP.

"This certifies that †has till this date been a member of the reformed prsebyterian congregation of is in good standing in the church, and free of all grounds of censure as far as is known to us.

Certified by order of session this day of

—— —— *Moderator.*
—— —— *Clerk.*"

CERTIFICATE OF A RULING ELDER TO PRESBYTERY OR SYNOD.

"The session of have appointed ruling elder to attend the meeting of on the to be held at to consult, vote and determine in all matters that may come before them according to the word of God, and the testimony of the reformed presbyterian church.

—— —— *Moderator.*
—— —— *Clerk.*"

LIBEL.

"Libel preferred against by the session of‡

Whereas is a heinous sin and scandal contrary to the word

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*The same form of edict will serve in the case of ordination to the deacon's office, by merely changing the name of the office.

† In a certificate of membership, immediately after the name of the person certified, the word married or unmarried shall be added, as the case may be.

‡If a libel is prosecuted by an individual, the following clause should be added. "At the instance of A. B."

of God and the profession of the reformed presbyterian church founded thereon.

Yet, true it is, that you are guilty of the scandal above stated, in so far as you, the said on the day of at did which being found relevant and proven against you, you ought to be proceeded against by the censures of the Lord's house."

—— —— *Moderator.*

—— —— *Clerk.*"

CITATION ACCOMPANYING A LIBEL.

"By order of you the said is hereby cited to appear, and answer to the libel herewith presented, at on the day of

—— —— *Clerk.*"

CITATION OF WITNESSES.

is hereby cited to appear before the at on the day of at the hour of to give evidence in the case of

By order of

Clerk."

OATH OF A WITNESS.

"I swear by the living God, that I shall tell the truth, all the truth, and nothing but the truth, as far as I know the same in the case now under trial, as I shall answer to God in the day in which he shall judge the world by Jesus Christ."

SUSPENSION FROM PRIVILEGES.

"Whereas has been convicted before the of the sin and scandal of the did and hereby do, in the name of the Lord Jesus Christ, and as a court constituted in his name, suspend the said from the enjoyment of church privileges until he gives satisfactory evidence of repentance."

DEPOSITION FROM OFFICE; OR SUSPENSION FROM ITS EXERCISE.

"Whereas has been convicted of the sin and scandal of before the the said did and hereby do in the name of the Lord Jesus Christ, and as a court constituted by his authority suspend* from the office of forbidding him to exercise any part of said office."

OATH OF PURGATION.

"I now under process before the for the sin and scandal of charged against me; for ending of said process, and giving satisfaction to the church of Christ, I do most solemnly de-

*If the censure is deposition from office, the word "deposition" will be used in place of the word "suspend."

clare before God, and this court, that I am innocent and free of said sin, and hereby call the living God, the judge and avenger of all falsehood to be judge and witness against me in this matter if I be guilty; as I shall answer to God in that day in which He shall judge the world by Jesus Christ, and as I hope to be a partaker of his glory in heaven."

EXCOMMUNICGTION.

"As the very aggravated sin and scandal of has been proved by the on the day of against and means having been used to reclaim him, he yet continues obstinate and gives no evidence of repentence, therefore we did, and hereby do, in the name of the Lord Jesus Christ, as a court constituted in his name, excommunicate the said casting him out of the communion of the church to which he now becomes a heathen man and publican, delivering him unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ."

ABSOLUTION FROM EXCOMMUNICATION.

" having been cast out of the communion of the church because of sinful and scandalous conduct, and having now given very evident proofs of sincere repentence, the in the name of the Lord Jesus Christ, as a court constituted by his authority, did, and hereby do, absolve the said from the censure of excommunication given against him; and do restore him to the communion of the church, and to the enjoyment of all the privileges thereof.